The Outlook

Vol. 72. December 27, 1902 No. 17

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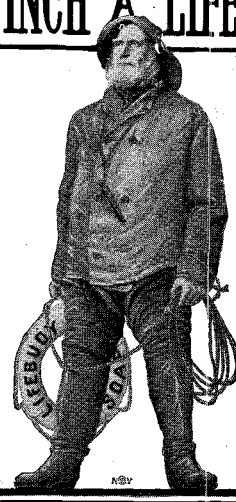

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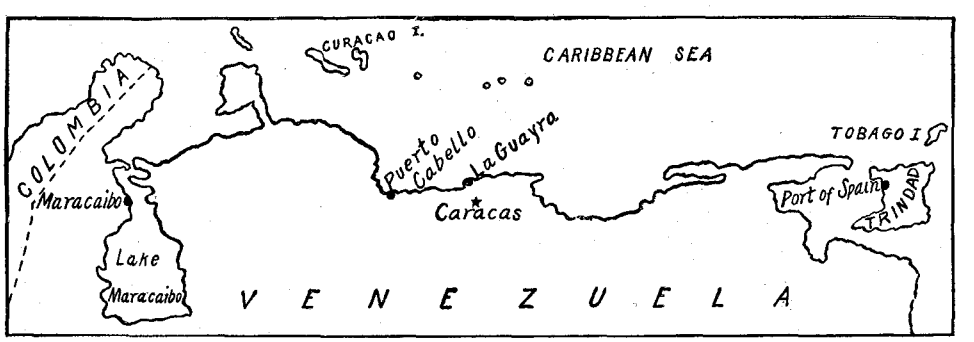
The Outlook

Published Weekly

Vol. 72 December 27, 1902 No. 17

The Venezuelan Question

In another place in this issue of The Outlook we discuss the principles of international law and public policy involved in the dispute between Venezuela and the three European Powers—for during the week Italy formally added her claims to those of Great Britain and Germany, and even France has given notice that the claims of her citizens must not be disregarded. Throughout last week the prospect for arbitration seemed to grow brighter, and it is considered probable that a pacific settlement may be reached. Secretary Hay received tentative replies from the three Powers. These showed an inclination toward arbitration, but raised many difficulities; Great Britain laid special emphasis on the desirability of definite guarantees for Venezuela's compliance with an adverse award; Germany declared that not only payment but apologies were requisite. As regards the former point it may be said that in case of recalcitrant conduct by Venezuela after an award, the Powers would have the same power of using force that they have now, and would have the world's sentiment and the arbitration's decision behind them; resistance under such circumstances would be quite unlikely; that the United States should undertake to guarantee payment by Venezuela is altogether out of the question, for to do so would admit a responsibility for all acts of all South American countries, entirely beyond and outside the principles of international law. As to the apologies asked for by Germany, we have still to learn the exact acts of outrage for which these apologies are asked, but in view of what seems to be the wanton destruction by Germany of Venezuelan vessels and in view of the allies' destruction of the forts of Puerto Cabello on rather slight provocation, it is to be hoped that this demand may not prevent arbitration. Early last week the situation was cleared a good deal by Mr. Balfour's frank statement in Parliament that the acts of the allies really constituted war; this at least put an end to the knotty questions supposed to be connected with the so-called and anomalous "peace blockade." Under a regular blockade the rights of the United States are exactly those of other neutral nations. On Saturday Great Britain issued a formal notice of a blockade of five Venezuelan ports to begin on that day, but with a liberal allowance of "days of grace" for vessels already at sea. Mr. Bowen, our Minister to Caracas, has received full powers from President Castro to represent Venezuela in the settlement of the present difficulty; if our Government



THE COAST OF VENEZUELA

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consents, Mr. Bowen will so act, but in his personal, not official, capacity. On Saturday Washington despatches stated that President Roosevelt had proposed to the allied Powers that the Venezuelan dispute be submitted to the arbitration of the Hague Tribunal, and that the Powers replied with a counter proposal that President Roosevelt himself arbitrate the issues. In all the diplomatic correspondence, so far as the public know it, there has been a constant effort on the part of the United States, first, to aid arbitration; second, to confine the interpretation of the Monroe Doctrine to the question of possible permanent occupation; third, to disavow anything like ultimate responsibility for unjust or wrongful acts on the part of South American Republics, or for the payment of their debts. On the other hand, the Powers have naturally tried (and tried in vain) to draw out of the situation a committal from Secretary Hay toward something outside these positions. The only extension of the Monroe Doctrine discussed here with any favor is that which would call upon the United States to protest against war being made upon any American State prior to the submission and refusal of an offer to arbitrate.——The Outlook's readers will be interested in knowing that they may expect direct and full accounts of the situation in Venezuela from the pen of Mr. James Barnes, who was the special representative of The Outlook in South Africa during the Boer War. Mr. Barnes is now on his way to Venezuela.

❀

The Cuban Treaty

It is expected that the Cuban Reciprocity Treaty will be before the Senate this week. It was signed on December 11 by the Cuban Secretary of State and, on behalf of the United States, by General Bliss, the special representative of this country sent to Havana for the purpose of negotiating the Treaty. It will come before the Senate with the signatures of Senator Hay and the Cuban Minister, and then will require only the approval of the Senates of the United States and Cuba to make it effective. A complete official summary of the Treaty has not been published as we write, but its main stipulations are understood to provide for reciprocity between the two countries on the general basis of a uniform reduction of twenty-five per cent. by the United States upon all the importations from Cuba, without exception; while on the part of Cuba reductions in the tariff on articles imported from the United States into Cuba are made in three classes, one of forty, one of thirty, and one of twenty-five per cent. on specified articles, while on articles not specified as belonging to one of the three classes there is to be a uniform tariff reduction of twenty per cent., except in the case of tobacco imported into Cuba. The Reciprocity Treaty includes provisions to the effect that the new rates shall be preferential as against other countries; that there shall be no discriminating tax imposed on the articles affected in the country of their origin, and that tariff rates shall not be changed by either country so as to remove the benefits conferred.

❀

The House and the Treaty

As this treaty practically tries to accomplish what failed of accomplishment by legislation in Congress, it is quite natural that a question should at once arise as to the rights of the House in the premises. The question whether a treaty negotiated by the Administration and accepted by the Senate is subject to any sort of action of the House, even when the tariff is concerned, is not a new one. In the case of former reciprocity treaties, according to a statement made by Congressman Payne, a clause has been added requiring the concurrence of the House to make the treaty operative. Mr. Payne, in the interview referred to, asserts very positively the necessity of some action on the part of the House to carry into effect a treaty affecting the revenue law; and this as a matter of Constitutional principle, for the United States Constitution provides that laws involving the revenue must emanate from the House, although the courts have certainly held that the mere concurrence of the lower chamber was sufficient to meet the Constitutional provision. As far back as 1795 the general question of the power of the House with regard to treaties was raised, when Jay's Treaty was under discussion. The power of the House to prevent the oper-

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ation of treaties was conceded, but not the moral right to use that power to violate the pledge of the Government in making contracts with foreign nations. Twenty years later a joint committee of the Senate and House again considered the question. The committee reported that the House "did not assert the pretension that no treaty can be made without their assent, and that the Senate did not assert the treaty-making power to be in all cases independent of the legislative authority." The Senate was "believed to acknowledge the necessity of legislative enactment to carry into execution all treaties which contained stipulations requiring appropriations, or which might bind the nation to lay taxes, raise armies, support navies, grant subsidies, create States, or to cede territory, if, indeed, this power exists in the Government at all." In 1829 Chief Justice Marshall gave it as his opinion that a treaty was a contract, addressing itself to the political and not to the judicial side of the Government. The Legislature must execute the contract before it became a rule of the Court. Adopting this principle, Justice Curtis in 1855 refused to enforce a certain agreement with Russia concerning hemp, when Congress had afterwards placed a higher duty on it. Fifteen years ago Justice Field preferred a tariff act to a previous reciprocity treaty with the Dominican Republic. Thus it appears that while treaties changing the tariff should be followed by legislation, that while the House may have the legal power to refuse to allow a treaty to be carried out if it involves its own prerogatives, it has no moral right to take this course; and that when international obligations conflict with domestic legislation the latter should be made to fit the former.

❀

Freer Trade with the Philippines

The important event in the House of Representatives last week was the unanimous passage of a bill reducing the duty on importations from the Philippines to 25 per cent. of our rates upon importations from foreign countries. The present duty on Philippine products is 75 per cent. of the ordinary rates. The only objection urged against the new bill was that it did not go far enough and give the people of the Philippines absolute free trade with the people of the United States. This was urged by the Democratic leaders, and an amendment removing the tariff on Philippine products received the support of all the Democrats and of Mr. McCall, the anti-imperialist Republican member from Massachusetts. The objections urged by the Republican leaders to thus extending to the Philippines the exemption from tariff duties which Porto Rico and our American Territories enjoy related, not to the need of protecting our farmers against the competition of Philippine cheap labor, but entirely to the needs of the Philippine treasury, to which the duty we collect on Philippine products is returned. Another important measure for the Philippines virtually agreed upon last week was a bill to establish the gold standard there. The House, it will be recalled, voted to do this at the last session, but the Senate opposed the change. Last week it was the Senate Committee on the Philippines which voted to report favorably the new bill. The change in attitude toward the proposition was due to the recent fall in the value of silver which accompanied the closing of the mints of Siam to that metal, and the rumors of similar changes in other Oriental countries and even in Mexico. The result of these changes has been that the bullion value of a Mexican dollar, which had remained in the neighborhood of fifty cents since the closing of the Indian mints and the repeal of the Sherman Act, fell to less than forty cents. By the new bill Philippine silver dollars (pesos) will be exchangable for our gold dollars on the basis of two to one, and the insular government is authorized to issue $5,000,000 of loan certificates to help it maintain a sufficient gold reserve. The fact that the bill promises to avoid further rapid fluctuations in the value of Philippine money is the strong argument for its adoption.

❀

The Pure Food Bill and the Trusts

Apart from the passage of the Philippine Tariff Bill the most important action of the House was the passage of the Hepburn Pure Food Bill forbidding inter-State and foreign commerce in adulterated or misbranded foods, beverages, candies, drugs, and condiments, and also

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forbidding the manufacture of such goods in territories where Congress has complete jurisdiction. This bill authorizes the Secretary of Agriculture to fix the standards of food products when advisable and to determine whether unwholesome preservatives, false brands, and the like have been used, and makes all adulterated or misbranded articles shipped from one State to another, or to a foreign country, liable to seizure and confiscation. The bill is given especial importance by reason of the fact that it deals with misbranded goods in precisely the same way that it is proposed to deal with trust-made goods, when the company making them violates the law to be enacted for the regulation of monopolies. Last week again the general proceedings of Congress indicated that the trust question was to hold the first place. It was hotly debated on Wednesday in the House, and one of the appropriation bills was amended by a clause appropriating $500,000 to be used by the Attorney-General for the prosecution of violators of the present anti-trust laws. Several new anti-trust bills were presented, including one by Senator Quarles, of Wisconsin, prohibiting corporations from reducing prices in particular territories where competition is springing up. This measure, directed against a single definite evil, is of more importance than most of the comprehensive bills which aim to hit every trust abuse but really threaten none of them. If corporations were obliged to sell at the same rate to all patrons, with exemplary damages to those suffering from discriminations, it would be impossible for trusts to victimize consumers by abnormally high prices in one section and at the same time victimize rival producers by abnormally low prices in another.

❀

The Quality of Immigration

As is usual at the beginning of a session, much of the most important work of Congress is being done in committees, and public attention needs particularly to be directed to what is being done in the Senate Committee on Immigration. That Committee, it may be recalled, has charge of the bill which passed the House at the last session restricting in many ways the immigration of undesirable citizens, but particularly restricting it by excluding immigrants unable to read and write in any language. In the Senate Committee the friends of this bill are being urged to abandon this important provision on the ground that unnamed Senators will kill the whole measure if this provision is retained. For our part, we believe that the friends of the bill ought not to surrender to this threat. The restriction to which the unnamed Senators object is the one which was specifically indorsed in the Republican National platform of 1896, and it has since received the support of the great body of Democrats in the House of Representatives. Both of the great political parties, therefore, are avowedly in favor of it. This educational restriction, furthermore, is the only one which any great body of independent reformers have urged, as it is the only one which effectively preserves our standards of citizenship and fits our Nation for its high task of making popular self-government an enduring reality. To abandon this provision in order to secure the immediate passage of minor clauses, such as that imposing a head tax of three dollars on each immigrant, is nothing short of a betrayal of the cause in whose name the bill is urged, for the reform forces of this country do not want a tax which impoverishes the desirable immigrant, but an educational test which excludes the undesirable or requires him to educate himself so as to meet it. The friends of immigration restriction ought to force an open fight in the Senate, which will disclose who are the men who are defeating the public will in this matter of vital importance. The other important change that is being proposed in the House bill is that submitted by Senator Burton, of Kansas, to permit the importation of Chinese coolies into Hawaii under contract to work for the planters a certain term of years and then return to China. Similar proposals are being made outside of the Committee for the exportation of coolies to the Philippines. Here we have in a bold form a proposition to establish servile labor upon the plea that it is necessary for the development of material resources. The American people a generation ago rejected a far stronger plea for the preservation of servile labor among the blacks, and after forty years' experience

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no one, South or North, denies the superiority of free labor, even for material ends. In the islands of the Pacific it is more essential that labor shall be free than that it shall be cheap, and in our own country the immigrants wanted are not those who will make good drudges, but those who will make good citizens.

❀

The New Fowler Bill Representative Fowler, of New Jersey, Chairman of the House Committee on Banking and Currency, introduced a bill last week of more importance than the measure which bears his name reported to the House at the last session. The present bill, being in accordance with the views of the majority of the Committee (which has now favorably reported the bill), represents, they think, a really practicable piece of legislation in comparison with Mr. Fowler's rather complicated scheme of a year ago, which failed to receive general commendation, first of all because it was too much of an "omnibus" affair. The present measure provides that any National bank may, with the approval of the Comptroller of the Currency, take out for issue and circulation an amount of National bank notes not exceeding a quarter of its paid-up and unimpaired capital, without depositing United States bonds with the United States Treasurer in the manner provided by existing law; but upon condition of depositing in the United States Treasury an amount of United States bonds or gold coin, or both, equal to five per cent. of the amount of the notes so taken out. Such deposit shall be counted as a part of the reserve of the bank against the notes. The interest upon these bonds shall be paid to the bank depositing them, and if the bank shall retire this special circulation or any portion thereof, an amount of bonds or gold coin, or both, equal to five per cent. of the notes so retired, shall be returned to the bank. A tax of one-half per cent. a year is to be paid in gold on the average amount of such notes in circulation; this tax, together with the five per cent. of deposit, shall constitute a guarantee fund. The bill further provides that these notes shall be a lien on the assets of the issuing banks. Provision is also made for the redemption of the notes, following the example of the old Suffolk bank system in part, as banks are required to redeem their notes at their own counters, and also at one of three financial centers, New York, Chicago, and San Francisco, dividing the territory tributary to these centers into three redemption districts. We thus merely report in outline this very interesting measure, reserving our comment until the debate on it occurs in Congress.

❀

Free Art Another bill is to be introduced into the House of Representatives during the present session for the free importation of works of art created within fifty years prior to the date of their entry into this country; and strong influences of the best kind will be brought to bear to secure a modification of our tariff system which is essential to the free artistic development of the country and to the reputation of the American as a man of sense and intelligence. The tariff on works of art is peculiarly exasperating because it protects nobody and because it has exposed us to a fire of well-grounded criticism. So long as it remains, we officially declare ourselves to be a provincial people, whose fear of competition in a field which is open to the whole world, and in which excellence alone determines value, leads us to attempt ignorantly to foster by law that which laws cannot reach or affect—the development of the spirit of beauty and the creative spirit in art. There are rational grounds for the protection of the artisan in all the crafts against the free competition of men whose conditions of life are far less wholesome than his own; but to endeavor to protect the poet, the painter, the musician, the sculptor, or the orator is, on the face of it, an absurdity. To state the proposition that art can be protected is to refute it. One of the conditions which will greatly foster the development of the art spirit in this country is familiarity with the best examples of art in all departments. It is this familiarity which the present tariff largely prevents. There are, at this moment, a number of important paintings and works of art of various descriptions purchased by Americans which are stored in England and on the Continent because of the burden of the existing tariff. No one is benefited by the exclusion of these

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works; and the country loses, not only in educational opportunity, but in reputation, every day that they are allowed to remain abroad because they are so heavily taxed at home. The tax on art is a tax on education. The American artist does not want it, and has again and again declared that he does not want it. The people do not want it; no class of workingmen need it; why should it remain on our statute-books? It is not only a reproach to American civilization, but it is a covert insult to the American artist because it implies that he fears competition from foreign sources.

❀

Congress Should Classify the Mails

The Court of Appeals in the District of Columbia has sustained the decision of the lower court denying the right of the Post-Office Department to exclude railway guides from the second-class mail, and thus subject them to a rate of eight cents a pound instead of one cent. In the cases before the court the publishers maintained that their guides, issued monthly to circulate news essential to the traveling public, were plainly periodicals entitled to the same rates as other magazines and newspapers. The Post-Office Department contended that the guides should be classed as "reference-books." The Court in its decision not only upheld the position of the publishers, but sharply reprimanded the Department officials for reading into the act of Congress distinctions which Congress never contemplated, and thus virtually enacting new law. "It is clear," said the Court, "that Congress has not committed to the Postmaster-General or to any one else the matter of determining what should be carried in the mails as second-class matter, and what is matter of the third class. It has reserved the power exclusively to itself. It has itself made the classification; and it is not competent for the Postmaster-General to add anything to the statute or to take anything from it." Here we have the principle which ought never to have been departed from even in appearance by officials professing allegiance to a democracy, or to a constitutional government of any name. The only palliation for the bureaucratic course of the Department officials is that Congress, in the language of the Court, has not made the classification "with all the definiteness that is desirable." On the same day that the Court so sharply overruled the decision of the Department in the railway guide cases, it sustained a decision of the Department that the publication of a so-called "business college" was not entitled to the mailing privileges granted by Congress to institutions of learning. There is need that Congress shall classify the mail by a simple act which everybody can understand. Why should not this act do away with special privileges to special classes of publications, and subject all printed matter to the same rate? The present discrimination against books has no foundation in public policy. But even if the discrimination is to be continued, the uncertainty must be removed. It is an axiom of English jurisprudence that free men can endure an unjust law, but an uncertain law, dependent upon arbitrary official rulings, is intolerable.

❀

Competition and Combination

According to the annual report of the Inter-State Commerce Commission, issued last week, the tendency to combine continues to be the most significant feature of present railway development. The evident danger in this development—namely, the substantial advances in the charges on many articles of household necessity—may be met, we think, only by a complete revision of the law by which the Inter-State Commerce Commission was created. The Commission itself reaffirms its recommendations for amending the law by which it was created, and urges the necessity for legislation. The criminal provisions of the present law are practically a dead letter, as no convictions have yet been obtained nor indictments found in the cases of the roads which were shown by last winter's investigations to be giving secret rates to grain-shippers. The Commission says that the effect of issuing injunctions to compel roads to observe published tariffs has been materially to advance the rate actually received by the carrier and actually paid by the shipper. Therefore the Commission asks for a statute which will not only compel these carriers to maintain the published rate, but compel them to publish a fair

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and reasonable rate. The Commission prophesies that the progress of consolidation in one form or another will, at no distant day, confine competition within narrow and unimportant limits, because the control of most railway properties will be merged in a few individuals whose common interests will impel them to act in concert. While consolidation will insure, as probably nothing else can, the observance of published tariffs, the resulting situation certainly involves consequences to the public which claim anxious attention. "A law which might have answered the purpose when competition was relied upon to secure reasonable rates," says the report, "is demonstrably inadequate when that competition is displaced by the most far-reaching and powerful combinations. So great a change in conditions calls for a corresponding change in the regular statute." In the opinion of The Outlook, a new law should provide for rates regulated by the Commission, under authorized Government control, and compel all railways to act under the direction of the Inter-State Commerce Commission pending a decision by the courts. If competition is rapidly disappearing, and if we are not yet ready for Government railway ownership, the only course to be taken is one of actual, not fictitious, Government control.

❀

The Mine Inquiry: Abuses on Both Sides

The concluding testimony presented by the miners to the Strike Commission related to the systematic discharge of union miners who served on committees at certain mines, and to the prevalence of the evil of child labor in the anthracite district. The miners' attorneys attempted to introduce testimony as to the extortionate rates charged by the anthracite railroad combination, but the Commission decided not to take up this point. Upon the question of child labor the Commission was most impressed by the testimony of two tiny girls, miners' daughters, who worked twelve hours every night in the silk-mills for a maximum pay of five and one-half cents an hour. The day following the sensation produced by this evidence, the operators produced a greater sensation by introducing pay-rolls showing that the fathers of the two little girls had been paid last year $1,400 and $1,681 respectively, and that, after deducting one-third of these sums as wages to their laborers, they still had left $933 in the one case and $1,121 in the other. This new evidence turned the whole force of the former testimony against the miners who introduced it, and newspapers opposed to the miners used it to bring out in high relief the greed of the workers and the extreme liberality of the wages now paid them. The third day, however, a still greater sensation followed. As reported in the New York "Evening Post," the miners' counsel hunted up the fathers of the two little girls and put them upon the stand.

It was proved by them that the money credited to them on the company's statement was not their earnings alone, but was in each case the earnings of a double gang which, during part of the year, numbered six men. The general superintendent of the company was put on the stand, and acknowledged that such double gangs were sometimes entered on their books as single gangs, and that he had given the earnings of these men to the Commission and the press without any intimation that they were the earnings of a group. Judge Gray, Chairman, gravely warned the representatives of the company that this disclosure called in question all their statements of earnings.

Following this testimony of the mine workers the presentation of the case of the operators was begun, their leading counsel, ex-Congressman Wolverton, claiming at the outset that he would prove that the miners averaged more than $600 a year in wages, that they were paid more than similar workmen in other trades, that the industry was healthful, and that the miners' union had reduced the output of its members and created an intolerable reign of terror. It was upon this last point alone that the testimony introduced last week had any particular bearing, but the testimony on this point was impressive in the highest degree. Witness after witness, who worked in the mines after the strike was begun, or belonged to the family of a man still working, narrated revolting instances of persecution, ranging from expulsion from societies and the refusal of merchants to sell them goods up to stoning and clubbing by union sympathizers and attempts to dynamite their houses. The attorneys for the United Mine Workers began to object to this testimony on the ground

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that there was no legal evidence connecting the union with the outrages, but the Commission rightly decided that the testimony should be heard and the Commission enabled to weigh it. In this decision the Commission spoke for the public as well as for itself. The public wants the whole situation thoroughly exposed, in order that the continuation of abuses may be checked by publicity even where the Commission can give no binding award.

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New York's Tunnel Franchises

When the New York Board of Aldermen met again last week, it was the opponents of the Pennsylvania tunnel franchise instead of its friends who sought delay, but a motion to postpone consideration was defeated by a majority of one, and then the franchise was granted by a vote of 41 to 36. At the end, four Tammany Aldermen and several Brooklyn Democrats voted for the franchise, and only two Republicans against it. President Swanstrom, of the Borough of Brooklyn, who has strongly supported the franchise in spite of the absence of provisions insuring the eight-hour day and fair wages to the workmen, wrote the President of the Pennsylvania Railroad, after the passage of the franchise grant, asking that the company should voluntarily grant the labor conditions it refused to have required, but the trades-unions are basing no hopes upon the urgency of this request, and it is feared that the unusual support they gave to the Citizens' Union in the last two Mayoralty campaigns has been alienated. Nevertheless, there is little doubt that, upon a vote of the whole people, the Pennsylvania franchise would have been accepted. The day following its acceptance the public awoke to the fact that during its consideration another franchise had been granted by the Board of Aldermen, giving the New York and New Jersey Railroad Company the right to complete the tunnel begun several years ago by the Hudson Tunnel Railway Company. The company which gets this new franchise, if the Mayor signs it, proposes to run electric cars every half-minute connecting the New Jersey terminals of the Erie and Lackawanna roads with the elevated and surface railroad systems in New York. The new franchise contains no labor clauses, and apparently provision for only one reassessment of the value of its privileges—at the end of twenty-five years—but it does stipulate that the city shall receive from three to five per cent. of the estimated receipts. Despite this concession to the public, were the franchise a strictly local one or an exclusive one, it ought certainly to be vetoed, for there should be no violation of the principle incorported in the city's charter that the city has a right to the future value which its growth creates. The fact, however, that the franchise is really an inter-State one, granting only a terminal in the city, and that other tunnel franchises can readily be granted to competing companies, makes it somewhat less essential that future revaluations of the franchise shall be provided for. Nevertheless, a guarded provision for revaluations, such as the Pennsylvania Company accepted, would make the new franchise much more acceptable to those concerned for the future of the city.

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The Finnish Famine

The story printed in the English papers of a terrible famine in Finland is now confirmed from Russian sources. Hitherto, fearing the censor, the Russian press had been careful to minimize the extent of the famine. The condition of affairs in Finland, however, has now become sufficiently known abroad to compel the St. Petersburg papers to give some indication of it. This early knowledge has been due in great measure to the enterprise of the St. Petersburg correspondent of the London "Times." He reports that in many places the peasants have been forced to sell everything they possessed in order to obtain food; in some cases they are now reduced to living on bread made from the bark of trees. The St. Petersburg "Viedomosti" confirms the "Times's" account of the causes of the famine. In the north of Finland, it says, the crops of oats and barley were competely ruined by the frosts which followed the almost unprecedentedly cold summer. To the damage done by these frosts was added that from a succession of great floods which swamped many of the fields before the crops could be brought in. The "Viedomosti" published a letter from a school-teacher who stated that in his own village two hundred

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people had already been reduced to absolute beggary, and three hundred more were living from hand to mouth. The entire number of persons reported to be destitute and starving in Finland is now rumored to be no less than four hundred thousand. Pastor Francis, of the Anglo-American Church in St. Petersburg, which has undertaken to feed and clothe the school-children of a number of Finnish parishes, says that conditions there to-day are worse than those of 1867, when a hundred thousand persons died in Finland and whole villages were practically swept out of existence. The Finns are indeed doubly stricken; it would seem as if their present misery might soften the Czar's heart, and lead him to mitigate the severity of the outrageously oppressive measures recently inaugurated in Finland—measures which have disgraced his reign as much as the Hague Peace Conference has honored it.

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The Nobel Fund Readers of The Outlook have not forgotten that, by the will of Alfred Nobel, a native of Stockholm, the inventor of dynamite, and the possessor of a great fortune, a trust fund was created, the annual interest of which, divided into five equal parts, was to be given to five men achieving the most important results in as many different departments of human activity. These departments named in the will were, physics, chemistry, physiology or medicine, literature, and organized or individual effort towards securing international peace and the reduction of the burdens of militarism. These prizes are distributed in physics and chemistry by the Swedish Academy of Sciences; in physiology or medicine, by the Caroline Institute at Stockholm; in literature, by the Stockholm Academy; and in the field of peace endeavor by a committee of five members elected by the Norwegian Storthing. The will expressly declares that no account shall be taken of nationality. The sum of $8,400,000 was set aside as a permanent fund and invested in national securities and in landed estates, yielding an annual income of $250,000 available for distribution. The announcement of the Nobel awards last year, reported in The Outlook, excited very great interest; the awards this year are equally interesting. The prize in physics is divided between Dr. H. A. Lorentz and Dr. P. Zeeman, Dutchmen, both of whom have made important contributions to pure science by their researches, especially in regard to radiation. It will be remembered that last year the prize in chemistry was awarded to a Dutchman. This year the prize in chemistry is given to Dr. Emil Fischer, of Berlin, and the prize in literature to Professor Theodor Mommsen, both of whom have rendered services so pre-eminent that their claim upon this particular recognition will be accepted by the whole world. In medicine the award was made to Major Ronald Ross, Principal of the Liverpool School of Tropical Medicine, whose important discoveries in regard to the dissemination of malaria have attracted wide attention in all parts of the globe. For efforts towards the promotion of international peace the award goes to Professor Frederick de Martens, of Russia, who played a great part in bringing about the Hague Conference and who has been prominent in several arbitrations, especially that which took account of the recent controversy between Great Britain and Venezuela.

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Disorders in China Last week reports from the three provinces in China where there has been a recrudescence of the Boxer rebellion indicate some increase of disorder. In the far west, in the province of Szechuen, there would seem to be for the moment no increase in the number of combatants, either on the insurgent or on the Government side. In the north, in the metropolitan province of Chili, there has been an increase in the number of rebels carrying banners inscribed, "Kill the Officials and Save the Hope." This would indicate that the rebellion has not the anti-foreign character of the insurrection two years ago. This impression is confirmed by the history of the past few weeks in the south, in the province of Kuangsi, where Marshal Su has led a large force against the rebels, but has been defeated, losing several hundred men and a quantity of arms and ammunition, including two Maxim guns. Famine seems to have been the prime cause of rebellion in

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the south. During the drought which destroyed the rice crops near Canton, certain benevolent associations of that city, aided by the Chinese Government and by subscriptions from the Chinese in this country, bought large amounts of rice at Wuhu and Chinkiang, which were sent to Canton to be sold at cheap rates to the poor. The cargoes were attacked, however, on the way to Canton, and the greater amount captured, a number of persons being killed in the conflict. The Kuangsi rebels have now crossed into the province of Kuangtung and have captured and looted the city of Fenchuen, killing many of its people. In contrast with these disorders it should be noted that the Chinese Government has displayed creditable firmness in dismissing the Governor of the province of Hunan in consequence of the criminal connection of the mandarins with the murder of the English missionaries, Bruce and Lewis. It should also be noted that, of the losses of missionaries and missionary societies in general covered by the indemnity agreement, twenty-five per cent. has already been paid by the Chinese Government. With this indemnity many new missionary and school buildings have been erected, notably the new North China College, near Peking. Reports from the capital and other important mission stations in China, such as Fuchau, Hankau, Nanking, and Tientsin, show that the missionary work, so tragically interrupted in 1900, has been resumed with greater energy than ever, but that the total number of Protestant Christians is still not as great as it was three years ago.

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Dr. Maxwell on the American Teacher

Those interested in education have long felt that the status of the public-school teacher might be distinctly raised if it were made the subject of franker and more widespread discussion. Hence we are glad to note that Dr. William H. Maxwell, Superintendent of the New York City schools, in his address last week before the Convocation of the University of Chicago, took for his subject the lack of proper recognition of the teacher's calling. We think of the teacher's work, said he, as the foundation and safeguard of our political institutions; of the teacher's duties as the incarnation of high morality, and, when we consider the conflicts to be waged with ignorance and vice, we may well think of the teacher as the soldier of a hundred battles Yet the teacher has not yet been recognized as belonging to one of the learned professions. Dr. Maxwell indicated several causes for this, first of which was the close association, until recently, of the clergy with teaching positions. Public schools in the sense in which we know them are an institution of very recent growth. We do not realize that at the beginning of the past century all American schools were practically under control of the clergy. This made education subordinate to theology. Secondly, as clerical influences waned, the thralldom of the politician increased. Recent history has shown too many conspicuous successes on the part of teachers with a "pull." The third cause of lack of appreciation results from meagerness of pay and insecurity of tenure in office. Dr. Maxwell declared that, according to the latest report of the Commissioner of Education, the average monthly salary paid to city elementary and high-school teachers was, for men, $47.55, and for women $39.17, while one-third of the teachers change their places every year. Fourthly, and, according to Dr. Maxwell, chiefly, the low regard of teachers by the public is due to their own low estimate of themselves and of their calling:

> The prevalent feeling—to our shame be it spoken—has been that any one who knew the rudiments and could keep ahead of his pupils was good enough to teach an elementary school. . . . If the public-school teacher is to be charged with instruction in ethics, etc., then it is the duty of the State to see to it that his life is lived under such conditions as will promote the most efficient service. These conditions are: (1) Adequate preparation rigorously insisted upon; (2) appointment and promotion by some means that shall stimulate the teacher's efforts and preserve his self-respect; (3) opportunity for self-improvement and for the development of originality; and (4) reasonable financial support and secure tenure of office for the efficient.

Regarding the first remedy, Dr. Maxwell pointed out that New York State was the first to set up a legal standard of qualification for entering the teacher's calling. As to the second remedy, New York City meets the case by its system of appointment and promotion as the result of competitive examinations, with a proba-

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tionary period before the appointment is made permanent. Dr. Maxwell's comment on the third remedy should be pondered by all who are interested in the proper development both of the American teacher and of the American pupil:

> Individual effort is not sufficient; the work before the teacher is as wide as humanity. It will never be even measurably accomplished unless teachers combine their forces and form themselves into societies for the accomplishment of common objects. When I speak of societies of teachers, I do not mean trades-unions or federations of labor. . . . No possible conditions will ever justify a teachers' strike. . . . I mean by the solidarity of teachers an organization to accomplish their high purpose under a code of professional ethics which will meet a standard of professional honor and professional duty transcending school board ordinances and statutory enactments.

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Dr. Lorenz in New York City

The orthopedic operations in New York City conducted by Dr. Adolf Lorenz, of Vienna, during the past week have attracted wide attention. These operations were for congenital dislocations of the hips and feet. Dr. Lorenz says that he has performed hundreds of similar operations by surgery, but abandoned that method three years ago; since then he has performed nearly a thousand by his present bloodless method. In a wonderfully short time the Vienna surgeon now succeeds in reducing dislocation. The news of this has spread abroad with startling rapidity, even in the poorest quarters, and the corridors of the hospitals where Dr. Lorenz has operated have been crowded with men and women bearing crippled children in their arms; many of the children had been disrobed by their parents to be instantly ready for the operating-table, in the hope that if the great surgeon had but a moment's extra time he might be induced to correct their deformities. As Dr. Lorenz passed out, these poor people caught hold of his sleeves and begged him piteously to operate on their suffering children; but even his great physical strength has its limits, and when the day's task has been done to its fullest extent and announcement made that no more operations would be performed that day, few more pathetic sights could be witnessed than the grief of parents to whom one ray of hope had been vouchsafed. So much interest has been aroused by the new cures that plans are on foot in many places in the United States to secure State aid for orthopedic treatment in general and for the Lorenz method in particular. This is as it should be, for no patients more directly appeal to our sympathies than cripples, and especially crippled children. The visit of Dr. Lorenz to this country, therefore, has had not only direct results in the accomplishment of remarkable cures; it has enlightened our orthopedic surgeons as to the best treatment, and it has stirred up public opinion regarding State aid. An interesting article about Professor Lorenz's personal history and his methods, written by Dr. Ashley, who has been acting as his assistant in this country, will be found in The Outlook for November 29 last.

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Park Street Church

Park Street Church, Boston, has been sold. The building is to be demolished or removed and the site taken for commercial purposes. The reported price is a million and a quarter dollars. This transaction removes from Boston one of its old historic landmarks, which all lovers of old Boston will be sorry to miss. The meeting-house—to use the Puritan designation—was built in 1809–10. According to Moses F. Sweetser in his "Guide-book to the Greater Boston," the "society was founded when every Congregational church in Boston had gone over to the Unitarians, except the Old South, and even that was somewhat uncertain." There was no uncertainty about the orthodoxy of Park Street, which was so positive that the locality won the name of "Brimstone Corner." The succession of preachers here curiously illustrates the somewhat kaleidoscopic character of a Congregational pastorate. Dr. Griffin was a pre-eminent representative of old-fashioned orthodoxy; Dr. Edward Beecher represented a more liberal type of orthodoxy; Mr. Murray, an extreme form of liberalism, not to say theological indifferentism; Dr. Gregg, what we might call liberal conservatism; its present pastor, Dr. Withrow, who is now serving it for the second time, would be classed among conservatives even in the Presbyterian Church, to which we believe he still belongs ecclesiastically.

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Mr. Sweetser is also our authority for the statement that the famous Handel and Haydn Society of Boston, with its choir of fifty voices and its accompanying orchestra, had its birthplace in this meeting-house. This corner opposite Boston Common is locally famous for the vigor of the east winds which sweep across it, and there is a saying in Boston, attributed to we know not what humorist of the olden time, that it would be well to station a shorn lamb on this corner.

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The American Board's Report The Annual Report of the American Board of Commissioners for Foreign Missions is particularly interesting because it gives impressions of present conditions in the Pacific Islands, especially in Hawaii, Guam, and the Philippines. As is well known, the American Board has been a mainstay of religious work in the Hawaiian Islands. The people there now purpose to take upon themselves the whole charge of evangelical work within their territory, which now must be specially directed toward the immigrants who flock thither in throngs. According to the Report, there are in the islands about 17,000 Portuguese, 29,000 Chinese, and nearly 70,000 Japanese; hence these races, foreign to Hawaii, far outnumber the native population. Guam is a new station of the American Board. Missionary residences and a school building have been completed there; a fair number of the people are ready to listen to the teaching of the missionaries. Being a military post of the United States Government, the garrison at Guam naturally calls for the attention of missionaries, and cordial relations exist between them and the garrison officers. It is evidently the purpose of the American Board to concentrate its missionary effort among the Filipinos in the island of Mindanao, which, next to Luzon, is the largest island of the Archipelago; its population is supposed to be about one million. The fourth mission of the American Board in the Pacific Islands comprises the four groups of Micronesia. While the Board's work is increasingly important in Africa, Turkey, India, China, and Japan, the work in the Pacific Islands will undoubtedly be of more particular consequence to this country, from the fact of its new political relations with them. This is to be noted especially in the Board's efforts toward establishing and strengthening schools. In its schools of all grades throughout the world the Board controls over sixty thousand students, and in its Sunday-schools also a membership of over sixty thousand.

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Church Attendance The most striking fact in a report on church attendance in New York City which recently appeared in the New York "Press" was that, in all metropolitan churches, the proportion of men to the whole attendance was 31 per cent.; in the Protestant churches alone, 40 per cent. Strange as it may seem to some, comparing the attendance of men with women, the highest proportionate number of men attending, according to this report, was found in the Congregational body and the lowest among the Roman Catholics; almost alone, of all churches, the Broadway Tabernacle (Congregational) shows more men than women present at every service. Taking all religious bodies together, 65 per cent. of their claimed membership attended public worship on the Sundays during which the count was made. The figures of attendance in the percentage of membership claimed begins with the Methodists, followed by the Disciples of Christ, Reformed, Baptist, Christian Science, Congregational, Presbyterian, Roman Catholic, Protestant Episcopal, and Lutheran. In some respects the small churches make a better relative showing than do the large ones. In scores of cases churches having memberships of 100 to 200 report attendances exceeding their memberships; but when the memberships run into the thousands, the proportionate congregations fall off. It is believed that this may account for the apparent disproportion of Roman Catholics, Episcopalians, and Presbyterians, with their large single churches, when compared, for instance, with the many small Methodist parishes. The "Press" states that there are 366 places of Christian worship on Manhattan Island, having a reported membership of nearly 700,000. The population of Manhattan Island is 1,931,000, including nearly 483,000 persons under fifteen years of age.

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Leaving children out of the account, there were on each of the three successive Sundays when the count was made over 450,000 persons in attendance upon religious worship, and nearly 998,000 not in attendance. The count was made by the Church News Association.

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Dr. Laidlaw's Comment

The Rev. Dr. Walter Laidlaw, Secretary of the Federation of Churches and Christian Organizations in New York City, has published a letter criticising these statements. The count purported to include only "public" places of worship, excluding chapels and institutions, public and private. Dr. Laidlaw declares that the statement that there are but 366 "public" places of Christian worship on Manhattan Island does not correspond to the list in the office of the Federation of Churches, which gives over 457 places of worship entirely public to any worshiper. This discrepancy of one-quarter of the whole number included in the count he thinks is serious enough to rob the estimate of much scientific value. Moreover, he says, it is fallacious to include only "public" places of worship in an estimate which compares Manhattan's total population with Manhattan's total "public" church attendance, for the inmates of institutions included in the population figures are excluded from the religious attendance. Again, Dr. Laidlaw thinks that the percentage of metropolitan population under fifteen years may be as high as 575,000.

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Venezuela and the Monroe Doctrine

What is the Monroe Doctrine? This is a question of interest, but not of paramount interest. The twentieth century has a right to make doctrines as well as the nineteenth, and it is quite as capable. If a nation ought not to break ruthlessly from its traditions, neither ought it to be manacled by them. The "dead hand" cannot be permitted to control the living present. The Nation has a perfect right, on the one hand, to abandon the Monroe Doctrine altogether if in its judgment it is no longer applicable, and equally to extend it if it is no longer adequate. Nevetheless, a doctrine which grew up gradually into a National tradition before Monroe's time, and has been sedulously maintained ever since, has due to it the respect, though not the authority, of a Constitutional provision. Before it is either applied or amended the Nation must know what it is. It is involved in the two following paragraphs from the Message of President Monroe of December 2, 1823:

> The American continents, by the free and independent condition which they have assumed and maintain, are henceforth not to be considered as subjects for future colonization by any European Powers.
>
> We owe it, therefore, to candor and to the amicable relations existing between the United States and those powers, to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we have not interfered and shall not interfere. But with the Governments who have declared their independence and maintained it, and whose independence we have, on great consideration and on just principles, acknowledged, we could not view any interposition for the purpose of oppressing them or controlling in any other manner their destiny, by any European power, in any other light than as the manifestation of an unfriendly disposition toward the United States.

The occasion which gave rise to this declaration has long since passed away. The Holy Alliance formed for the purpose of counteracting the pernicious principle of representative government has long since ceased to exist; representative government has been established in all European countries west of Russia; the principle of popular rights is recognized in most of these Governments as really, if not as fully and consistently, as in the United States. Nevertheless, the essential principles, or perhaps we should say the essential spirit of the Monroe Doctrine, remain a principle to guide, a spirit to inspire, as long as the Nation lasts. These principles are two: National safety, Fraternal guardianship.

I. The peril which threatened the United States in its youth from the hostility of European Powers to its fundamental principle of popular rights no longer exists; but it cannot be said that there is no peril against which it is wise for Amer-

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ican statesmanship to protect our shores. The possible danger is more remote, but it is a danger of a greater calamity in 1902 than in 1823. In 1823 the navies of the world were propelled by sail; American coast cities were relatively small; and they could be adequately protected by land batteries. In 1902 the navies of the world are propelled by steam; the coast cities are large and increasing in magnitude and wealth; and land batteries afford at best but a doubtful protection, owing to the distance through which modern ordnance carries its projectiles. The best protection to our American coast is a diplomacy which prevents the establishment of coaling stations on this side of the Atlantic. For a modern navy depends upon its efficiency on the proximity of a coaling station; a man-of-war without coal is as harmless as a man-of-war without ammunition. England has coaling stations on this side of the Atlantic; Germany has none; and it would be a short-sighted policy which would willingly permit Germany to secure a coaling station here if we can prevent it. It is for this reason that the purchase of the Danish West Indies would be good policy; not that we want the islands, but that we do not want some other power to obtain them. Three thousand miles of ocean is a protection from European navies; it is not wise for us to allow another power behind our breastworks if we can prevent it. For this reason, if there were no other, we should adhere to our declaration that "the American continents are not to be considered as subjects for colonization by European powers."

II. But there is another reason which we have expressed by the phrase "fraternal guardianship." Wealth and power impose responsibilities. The rich and strong nation owes duties to its weaker national neighbor no less than the rich, strong man owes duties to his weaker individual neighbor. The mere fact of neighborhood accentuates and often creates this obligation. This duty to our weaker Republics in South America justified our declaration in 1823 that any interference with their rights of self-government would be regarded as "the manifestation of an unfriendly spirit towards the United States." How far America will go in protecting such Republics from such interference she did not say in 1823, and it is not necessary to say now. It is enough to say to the world, "These neighbors are our friends; an injustice to them is an injury to us." It is time enough for us to determine what we will do, should that notice be disregarded, when it is disregarded. It never has been yet; it is not probable that it will be. We see no reason in present circumstances to think that either Germany or England intends to take permanent possession of Venezuela or any part of Venezuela, or to interfere with her self-government any further than is necessary to compel her to fulfill her national obligations.

And to this Americans can take no reasonable exception. The United States cannot assume to forbid foreign Powers punishing a South American Republic which has injured foreign citizens resident in the Republic, unless it is prepared to assume the duty of protecting all foreign residents and all foreign property from violence and spoliation. The United States cannot assume to forbid foreign Powers from collecting debts due from a South American Republic by the summary proceedings which are the only ones available for that purpose, unless it is prepared to assume such debts. In other words, the United States cannot maintain an efficient protectorate over these communities unless it is prepared to assume the responsibilities and exercise the authority which such a protectorate necessarily involves. We ought not to forget that weakness is sometimes an incentive to vexatious wrong-doing. It is the mongrel dog that barks at the heels of every passer-by. It is the insolvent competitor who undersells his honest neighbor and defrauds at the same time his creditors and the general public. It is the bankrupt nation which laughs defiance in the face of responsible governments. We know little of President Castro, but all indications point to an irresponsible and heady politician, whom revolution has put into power, and who cares little or nothing for the national welfare, provided, in the game of politics, he can keep his place by arousing a war fever in the population whose interests he misrepresents. America cannot stand as sentry at the door of every such irresponsible revolutionist. The time may come when it will be wise to extend

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a broader protectorate over certain of the Central and South American Republics; to do for them what the United States has begun to do for Cuba and ought to complete: bring them into political relations with the United States which will enable the United States to control their foreign policy and restrain them from incurring debts which they cannot pay; bring them into commercial relations with the United States such as will extend over them the American protective system and remove between them and America all tariff barriers; and guarantee them, as the Union guarantees the individual States and has guaranteed Cuba, from foreign war and from domestic revolution. But until we do this, if we ever do, which is certainly doubtful, the duty of "fraternal guardianship" is fulfilled if America leaves the South American Republics to suffer the consequences of their own misconduct, whether by revolution at home or by penalty inflicted from abroad, and confines herself to insisting that capital punishment shall not be executed upon them; that their national life shall not be destroyed, nor their territory taken from them for a foreign colony.

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The Heart of Christmas

The touching simplicity of the Christmas story has made it the joy of childhood since the first Christian children were told about the mother, the manger, and the child; while its fathomless spiritual beauty has appealed to the most devout and creative among the sons of genius and has left its record in the art of the world in a host of exquisite masterpieces. The little drama, so humbly staged, in conditions so obscure and commonplace, was not without witness of its sublime significance. Enacted in a theater so mean, by actors of such lowly station, the divine mystery which shone through it and made it the most transcendent event in the history of the race was not wholly hidden. In it the Divine and the Human were so marvelously combined, truth and form so subtly and deeply harmonized, that if it was the creation of the imagination nothing else that man has done approaches it in depth and audacity of insight and sublimity of setting.

Nothing could have been meaner in condition than the manger in which the Christ was cradled, nothing more glorious than the lighting of the star which shone above it; there was no state humbler than that of the shepherd, there has never been such thrilling music since time began as the Hymn of Love which they heard chanted by the heavenly choir; the babe in his mother's arms was the symbol of helplessness, but the wise men who came from afar knelt at his shrine. This meeting and commingling of the Divine at its highest and the Human at its lowliest is without a parallel in the history of man for audacity of insight and faith, for splendor of vision and revelation.

The meaning of this touchingly simple and marvelously profound drama has never yet been fully grasped, and will not be until the vision of the race has been purified by the cleanness of its heart and the faith of the race deepened and lifted by its accomplished righteousness. The secrets of God are hidden, not because they are inaccessible, but because the means of approaching them are not secured; life remains a mystery, not because it is shrouded in darkness, but because the higher insight is lacking. All good men believe in goodness, and the better men are, the more sensitive and keen becomes their perception of goodness. To a man without sin God would appear not only probable but inevitable; to the pure in heart the sovereignty of righteousness at the heart of the universe is inevitable. The world has failed to find God because the world has never yet been pure enough to see Him: that is the real truth about the matter. Those who have striven, like Paracelsus, to find their way by the path of knowledge have, like Paracelsus, found the way hard, lonely, baffling, and barred at the end by the bitterness of disillusion and defeat. Those who have striven for perfection by withdrawing from their fellows and striving in isolation to attain the peace and growth which can be secured only in that service and fellowship, which is reverence for the souls God has made, have learned much but have missed the final vision. The gate to the full disclosure of the Divine Person, in whom all the forces and powers and possibilities of life are perfectly realized, is so narrow that few have

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passed through it. It stands open forever, but so exacting is the preparation which puts off pride of intellect and self-consciousness in right doing, and demands stainless purity of nature and childlike humility of trust, that few, even among the best, have clearly seen the glory which lies beyond.

It is the sin in the world which makes God invisible, and it is lack of nobleness in our spirits which makes the real truth of Christmas so difficult to discern and accept. Our brethren of the Roman faith have given expression to a deep instinct in their adoration of the Holy Mother; and in the worship of the world there is nothing more touching than the love of children for the Madonna, and the sweet trustfulness of their approach to her shrines and the simplicity of their prayers. She seems to take them by the hand and lead them up the great altar steps of the world to Him whose awful purity and stainless love make Him remote and almost inaccessible to a multitude of striving and sinful men and women. The Catholic instinctively recognizes what the Protestant too often fails to comprehend: the divinity of motherhood; but to neither has come the complete vision. Nowhere, in any faith, have men so fully divined the heart of the Christmas story that they have gone away and lived in its light forevermore.

The sacredness of human life in its meanest forms; the inexhaustible beauty of that which in our blindness we call the commonplace; above all, the divinity which clothes motherhood and childhood —these are the transcendent truths which lie in the heart of the Christmas story. If every woman were sacred to every man, if the mystery of motherhood were encompassed by reverence, would God be any longer incredible, or the value and dignity of life remain an open question? Far deeper than any thought which lay in Goethe's mind when he wrote, "The eternal feminine leads us on," is the sublime light which shone for a moment on the woman who held the child Jesus in her arms and, in a sudden revelation from heaven, made the meaning of motherhood forever clear. So universal is the experience, so often is it allied with all that is most vile in human thought and act, so common is its profanation, so grossly has it been misinterpreted by good and priestly men, that the world has almost lost its sense of wonder and awe in those thrilling moments when, at the gates of death, life reappears and renews itself in endless generations.

When all the actual conditions of life are seen in the light of that moment as it was illuminated by the birth in Bethlehem, it is easy to understand why men are still asking whether there be a God, whether the world be not a mockery or a brief iridescence on the waters of unconsciousness and oblivion. Not until motherhood becomes divine to us shall we reverence one another; not until we reverence one another shall we wholly believe in God.

Christmas brings to us, not a speculation about our possible relationship to God in some final commingling of the divine and the human in unconscious being; it is a historic revelation, in actual happenings, in the lives of real persons, of a kinship between the indestructible soul of God and the indestructible soul of man, so sublime in the possibilities which it reveals of human perfection and bliss that we are still doubting whether it can be true, or painfully hoping that it may be true. There shines the immortal truth, and the path to it is not through knowledge but through obedience, purity, service, forgetfulness of self, reverence for all for whom the Christ was born in Bethlehem.

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Our Part

Mr. Horatio Dresser, who has said many admirable things in a meditative vein, emphasizes a truth often overlooked in the sentence, "It is not our part to look for results, but to be loyal to the Spirit." If this very simple principle were constantly acted upon, many of the perplexities and discouragements which prey upon men and women and sap their vitality would lose their power. He who is looking for results is not only discouraged when they do not come, but his mind is diverted constantly from the task in hand, and he is tempted to keep his eye upon the signs of progress or retrogression instead of keeping his thought on the doing of his work. It is natural that one should wish to see the fruits of his toil; to get some visible return for his

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labor; to receive the reaction of fresh impulse and inspiration which are imparted by the concrete result of his spirit, energy, and thought; but our main concern is always to be loyal to the highest that is in us; to follow the spirit with simple obedience and in simple trust. It is when we attempt to combine the leadership of the spirit with our own very imperfect ideas of policy and our own very inadequate previsions of what is wise to be done with reference to immediate conditions that our course is deflected and we are brought into uncertainty and confusion. If it is impossible to serve two masters, it is equally impossible to follow two principles of conduct; to be perfectly obedient to one's conception of duty, and at the same time to be always taking one's bearings and shaping one's conduct by the outcome, from moment to moment, of the performance of duty. It is better to put on God the full responsibility; to follow the guidance of the spirit without reference to results, and to leave results where they must always be left in the end—in the hands of the Infinite Wisdom, which has so ordered our lives that we can plant no seed without some kind of a harvest, and can never act without some resultant influence upon our character, if not upon the character of others. It is for us to sow the seed; it is for Him to bring the harvest to fruition.

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Alice Freeman Palmer

We are glad to learn that the friends of Mrs. Alice Freeman Palmer are planning to provide a memorial of her in connection with Wellesley College. There is something pathetic in the quick forgetfulness of the human race; in the fact, so often illustrated in death, that "the place which once knew him shall know him no more." It would seem that the Master himself felt the tragedy involved in this oblivion. In his desire, which we must believe was no part of a merely human weakness, to be remembered by those for whom he lived and died, but who had never known him, he asked his friends for all time to memorialize his life and love by a service so simple that the least cultured and the poorest could share in it. Love will not willingly let the name of a loved one perish from the memory of the earth; and the friends of Alice Freeman Palmer are rightly resolved that her name shall not remain unknown to the future generations of students, who but for this memorial would share in the fruits of her influence often without knowing whence it came.

Choosing Michigan University as her Alma Mater, because in 1872 the standards were higher than those maintained at the only woman's college in the United States; working off in one year the conditions with which the necessary imperfection of her preparatory training had handicapped her; graduating at the head of her class in 1876; called three years later to the chair of history in Wellesley College and two years thereafter to its presidency, she entered upon the duties of the latter office at the age of twenty-six—probably the youngest college president in educational history. Such a record might indicate a woman spurred to abnormal activity by a too eager ambition. Equally equipped to teach Greek, Latin, Mathematics, and History, and teaching all in succession, her career might indicate one who put scholarship above womanhood. Neither ambition as a controlling motive, nor scholastic attainments as the preeminent characteristic, make an attractive woman. Alice Freeman Palmer was fascinating to all who met her and beloved by all who knew her because her standard of greatness was Christ's standard—"He that would be greatest among you, let him be servant of all," and she regarded learning as she did every other acquisition, valuable chiefly as an equipment for service. The present President of Wellesley College well says: "Her instinct was to help, and she spared neither time nor strength in her efforts."

A character so finely proportioned and so closely and harmoniously knit together puts analysis at defiance; yet it is only by analysis that the friends who loved her can describe her to others. Her will was as steel, bending but never breaking; so clear of the alloy of pride that she aroused no hostility; so guided by good judgment and tempered by conscience that she habitually discriminated between the ultimate end and the immediate means, and knew how gracefully to yield her judgment on the second if she could attain the first.

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Her vivacity of temperament, which kept her always young, was mated to a sobriety of judgment which early matured; a patient persistence held her alert and eager spirit under wise command and gave it steadiness and efficiency; she possessed the power of a great anger without the weakness of an irritable temper, and illustrated, as it is given to few to do, the seemingly paradoxical counsel, Be ye angry and sin not; her conscience, in its clear cognition of moral questions and in its exaltation of them above all questions of taste and expediency, was like that of a Puritan of the olden time, but it was singularly free from conventionalism, and did not shut out from her broad sympathies those whose theological or ethical training gave them a point of view different from her own. She was strict with herself, but uncensorious of others. She received honorary degrees from Michigan and Columbia Universities and from Union College, and might easily have taken a first rank among scholars; but she always inspired the pupils who came under her influence to regard character, not scholarship, as the end of education, and scholarship as only one element in the development of character. So she never fell into the folly of those who put a career above the home; and was never more pleased than when she could tell the story of what some Wellesley College graduate was doing as wife and mother, through some humble home, to give to others the broadening and inspiration which Wellesley College bestowed upon her students. So, too, she counted it a promotion to leave the presidency of Wellesley College to carry into a new sphere, in the home over which she so gracefully presided, the powers which from her youth she had consecrated to God and her fellow-men. Such a character does not need the stimulus of publicity to evoke the highest exercise of its faculties. Alice Freeman Palmer was seen at her best, not by those who knew her only as the strong executive, the wise administrator, the scholarly teacher, the brilliant platform speaker, the engaging conversationalist, but by those who were admitted to her home to share in its restfulness and its inspiration.

The Impressions of a Careless Traveler

III.

March 30.

TWO friends, each of whom had spent several weeks on the Riviera, tried to describe it to me before I sailed from America, and I have no doubt they did; and yet I realize to-day that I knew nothing about it. Yesterday, from nine o'clock in the morning till four in the afternoon, we were sailing along the coast from Genoa in Italy to Nice in France, just across the Italian border; all day sun and cloud and sea and sky and cliff and distant mountain have combined in a glory of color so great that the eye grew weary from the intensity of attention which they demanded. I cannot hope to fix this evanescent glory in my mind; all I can do here is to record the outline, in hope that in future days it may recall to me the dimmed and blurred and broken picture of the reality—something that will be to the splendor of the processional pictures what Leonardo da Vinci's fresco is to-day as compared with the original as he painted it. It was as if the Highlands of the Hudson and the Catskill Mountains should be transferred to Long Island and placed along the coast from Montauk Point to Coney Island, and behind them should be reared the White Mountains, with here and there a towering summit like that of Pike's Peak clad in snow. Some of these highlands along the shore rise from the water's edge in perpendicular cliffs, others slope upward in grass-covered hillsides, steep but not absolutely inaccessible; on every plateau like that of West Point is a town of considerable size; on all the hillsides and in the ravines are villages clinging, as a fellow-passenger expressed it to me, by their fingers to shelves in the rocks, or climbing up in terraced steps the steep sides of the precipitous hills. Vineyards and gardens, modern villas and ancient ruined castles, palatial residences and quaint churches and chapels, are scattered all along this

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coast, over these hills, in all manner of impossible places. Some of the cliffs are of naked rock—steep, precipitous, colored in grays and browns and reds; others are rounded, and clad in luxuriant green; others are covered with groves of olive, with their grotesque stems, and evergreens sturdy and defiant, and still others with fig, orange, and lemon trees; over yet others an embroidered garment of flowers is thrown, making the shore, seen from the deck of our steamer, as though a fragment of a rainbow had dropped upon the hillside and abode there. For a hundred miles or more this panorama extends with perpetual variations in the cathedral-like architecture of the cliffs and hills, in the man-made architecture of the villas, castles, palaces, churches, villages, and in the draperies furnished by grove and vine and grass and flowers. Such is the Riviera as we saw it yesterday in our sail from Genoa to Nice.

There are three ways of seeing the Riviera—from the sea, from the carriage road, from the train. We have had a little of all three, enough to make comparison possible; and the view from the sea is incomparably the best. The railroad runs along the coast, under the cliffs and often in tunnels through them; one looks from the Riviera upon the sea, but gets only just enough glimpses up the ravines of the beauty of the coast to be tantalizing. The carriage road runs far up on the cliffs, sometimes on the top of the hills. One looks down on the scene of the beauty, with the sea far below; but the distant snow-capped mountains are hid by the intervening hills on the one side, and the precipitous cliffs and terraced hillsides are too much beneath to be adequately seen upon the other. Perhaps it was because my friends had been on the Riviera looking off, and I had been on the deck of a steamer looking on, that their account gave me no conception of yesterday's stately procession of beauty. I do not expect ever to see another such picture gallery.

There is an agent of Thomas Cook & Sons on board. I am told by a fellow-passenger that he is a graduate of Dublin University; from his intelligence and carriage the report seems very reasonable, for he is a man of general information and of cultivation. He arranges for shore trips which we can take or not as we like. If we accept his provision, he arranges for our disembarking, our carriages on shore, our guide or guides, our luncheon; in a word, he takes us in charge from the moment we step off the deck of our steamer till we return to it again. We pay him a fixed price, he pays all bills, and we go where we are sent. For ladies traveling alone, and for those to whom the study of guide-books, the prospective arrangement of a shore excursion, and the management of it are a bore, the Cook excursion is a decided advantage. As I enjoy the study of guide-books, the arrangement of a prospective excursion, the hunting up of sights and shops and restaurants, and the struggling with storekeepers and waiters who speak only in an unknown tongue, and as our party prefer to accept whatever inconvenience or loss they may sometimes suffer from going alone, to traveling in a caravan of a hundred or more of fellow-sightseers, we have simply bought of Cook our embarking and landing tickets, and taken care of ourselves on shore. There was an added and quite conclusive reason for pursuing this course yesterday. We came to anchor at Villefranche about four o'clock. Villefranche is called the harbor of Nice, though it is hardly more than an open roadstead. Nice is five or six miles to the westward, Monte Carlo is twelve miles or more to the eastward. We are anchored here over Sunday, and as Cook had to arrange the shore excursions for the days which the steamer gave the passengers on shore, he had no option but either to arrange for no shore excursion to Monte Carlo or to put it on Sunday. He naturally enough accepted the latter alternative; we naturally enough did not. None of our party wished to celebrate Easter Sunday by a visit to the most famous gambling-hell in the world. In fact, Mr. Cook's excursion gave only about an hour to Monte Carlo; for his party went on Sunday morning, first to Nice, then drove over the Cornichi road to Monte Carlo, and, with only an hour to wander about the grounds, were put on board the train between four and five o'clock to return to the steamer, which sailed at seven. Whether the trip was ingeniously contrived so as to give the least possible opportunity to passengers to

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engage experimentally in the dangerous fascinations of the gaming-table, I do not know; but for those who went with the Cook party such was the effect. All this, however, we did not know when we made up our party of eight—four besides our own quartette—to go to Monte Carlo Saturday afternoon, leaving Nice for Sunday; and if we had known, it would have made no difference in our plans.

Before we came to anchor in the offing we saw a fleet of rowboats coming out to meet us; as soon as we were anchored they clustered about us, like hacks about a railroad train when it arrives at an American town—with this difference, that there was no clamor of voices from competing boatmen. We were the victims of a very convenient monopoly, and very glad I was of it. Most of the boats had a Cook flag flying in their bow; I had Cook's tickets in my pocket. We took our turn, went at our leisure quietly down the ladder, got into the boat, as soon as it was full started for the shore a mile or so distant, while another boat came to the ladder for the next load. There was no bargaining, except that five minutes before we reached the wharf the boatman stopped rowing and asked for a *pourboire*. My American instinct resents a little this Continental custom of paying an agreed fare and then always adding a tip, but in such matters it is wise when one is in Rome to do as the Romans do, and all Europeans give tips. You give your cabman his fare and a tip; you give the diligence-driver the ticket you have purchased and a tip; you pay your hotel bill to the head waiter, and add a tip; if you are wise and want any special comfort, you hand the guard on the railroad your ticket and a tip. So the boatman was simply acting in accordance with the custom of the country. Some travelers make themselves wretched by protesting silently or openly against the customs of the country in which they are traveling. It is not worth while. One may be a reformer if he chooses; it is not altogether an agreeable, but it is sometimes a very useful, vocation. But to be a grumbler against wrongs which one cannot reform neither adds to one's own happiness nor to that of the world at large. We paid our *pourboire* without a murmur, and did not think it an unjust exaction, although Cook's tickets had told us that all expenses of embarking and landing were provided for in our ticket, as indeed they were, so far as he could provide them.

A walk of ten minutes along the shore, where the picturesque colored nets were hung out to dry, and fishermen's wives stopped in their mending to look as curiously at us as we at them, brought us to the railroad station; half an hour's ride along the sea brought us to a station at the foot of the cliff on which Monte Carlo is placed; and a lift in two minutes put us at the top, in as beautiful a park as one could wish to see, a man-made Eden in the heart of scenery which God has made in its combination of sea and mountain indescribably grand. A fellow-passenger confirms my previous impression that Monaco is an independent principality, with a government, a Prince, and a standing army of its own—nothing is lacking but taxes, which are not required, since the gambling license pays all the expenses of this microscopic kingdom. It is independent both of France and Italy, though lying on the border between them; the only reason for its independent existence—if it can be called a reason—being that it furnishes an opportunity to Europeans to gamble to the fullest extent their inclinations prompt and their purses allow, without making either France or Italy responsible in the eyes of mankind for the results. It is further said that a corporation pays the Prince three million dollars a year for the exclusive right to conduct the gambling-hell at Monte Carlo, that he never gambles himself, and that he spends most of his time in Paris living on the proceeds of this profitable industry in which he has no other share than that of a silent or sleeping partner. I am further told that gambling at Monte Carlo is conducted under very strict rules; that no party is admitted without registering and giving the name, age, and address of a responsible member of the party, and no one who confesses to being under eighteen; that all gambling stops and lights are out at eleven o'clock at night. That perfect order is habitually maintained in the gambling-rooms was evident from an evening's inspection. If carefully regulating vice converts it into virtue, as some reformers seem to think, gambling at Monte Carlo is as virtuous as gambling can well be—far more so, for example,

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than that in the Stock Exchanges of our great American cities. The Judge whose acquaintance I have made on board the steamer naïvely remarked to me the other day that a great deal of misinformation could be easily picked up on the deck of a steamer. How much of this report about Monte Carlo is misinformation I do not know; but I will set it down here now for possible verification hereafter.

As we emerged from the lift upon the park we heard continuous gun shots, and looking over the edge of the cliff we saw a company of men shooting at tame pigeons as they were released from the cages in which they were kept for the purpose of furnishing this unsportsmanlike sport to——I cannot easily think of any term contemptuous enough to fill that blank. Before the evening was over we had indications that other vices beside that of indolent cruelty flourished in the atmosphere created by the gambling-table. For an hour or more we wandered about the grounds, and very beautiful they were—as beautiful as art and nature combined could make them. But this was true only of the grounds, with their velvety turf and their abundant flowers. The Casino where the gambling is carried on, and the café, restaurants, and hotels which are in the immediate vicinity, are cheap and tawdry in appearance, architecturally scarcely superior to those of our own Brighton Beach. Into one of these restaurants we went for dinner. Our experience there, and information very directly furnished later, fully justified the conclusion of a fellow-passenger that prices are so arranged that if a lucky man carries away a little money from the Casino he shall leave it at the hotels. A very modest dinner of soup, beef, and salad, with one bottle of wine, two of Apollinaris, and some appetizers on the table, and coffee for some of the party, cost for the eight persons seventy francs, that is $14. A steamer companion who spent a night at Monte Carlo tells me that the cheapest room he could get cost him $5, dinner for three $14, a glass of brandy and soda for one of his party a dollar, and a glass of beer for himself twenty cents.

After an early dinner, we went into the Casino, where I had to register for our party. The life in the interior was less interesting and more prosaic and sordid than I had anticipated, but we were at the dinner hour; had we stayed until ten o'clock the sight might have been somewhat different. Every variety of character was to be seen in the rooms. There were some, like ourselves, mere curious onlookers; others whose curiosity had carried them further, and who, sitting or standing at one or other of the tables, were trying their luck, "just for the fun of the thing;" others who had come in for the evening—there were several such from our ship—who, beginning with curiosity, had already experienced the strange fascination of the chance, and were staking more than they could well afford to lose, and were watching the game with feverish anxiety; others were unmistakably old habitués, and made gambling at Monte Carlo a part of the serious business of their lives. I saw a few elderly women who might be French or English or Italian dowagers, and who very possibly fixed a limit of expenditure which they never passed—who at all events were taking their excitement coolly; but most of the women at the gambling-tables were the most bepainted, bejeweled, bedecked creatures I have ever seen, with false hair, false complexions, false teeth, false figures. I doubt whether so much and so apparent falsehood is to be seen outside the greenroom of the theater, perhaps not even there. I have often seen more excitement manifested by ladies and gentlemen over a game of cards in a hotel parlor than I saw at the gaming-tables of Monte Carlo; but excitement is not good form at Monte Carlo, and I suspect that when the simple rule of etiquette is not sufficient to repress it, other and more vigorous measures are in the background. One rather young man rose from the table, and as he passed me he uttered under his breath the exclamation—God! I suspect he had been losing heavily, but do not know. One man had intensity written on every lineament of his face and there were dark lines about his eyes; it was easy to read a tragic story there. One woman, handsomely dressed and with features which might have made her fine-looking, endeavored to hide her excitement under an appearance of nonchalance, which was as evidently put on as the paint upon her face.

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She put a twenty-franc gold piece on a square, ostentatiously looked off over the room, but furtively glanced at the table out of the corner of her eye; it was raked in by the bank. She repeated the operation four times, with the same unsuccessful attempt at an appearance of nonchalance, with the same loss of her gold piece; then quickly turned away from the table, walked over to another one, put down a gold piece, and in a moment took it up with a fellow which it had won and put the fellow in her bag. I would have liked to watch her further, but time was passing and I could not wait.

But these players were the exception. Most of those at the Monte Carlo tables seemed to me like amateurs who were staking a little money—little for them—for the excitement of the moment, not very anxious whether they won or lost. One young man on our own boat told me that he came away at night with his pockets full of gold, the next night lost it all and some more, but recouped his losses and ended by having made about the expenses of his night's stay at Monte Carlo. Once a dispute arose at one table as to the winnings; the bank settled it promptly by paying both the claimants. A companion saw the same scene at another table. I am told that it is not uncommon for a gamester, especially for a woman, coolly to take the winnings of another. Each gamester has to be quick to get his own. But as I saw how the bank raked in the gold and silver, I could easily believe that the bank pays the Prince of Monaco three million dollars a year for the exclusive right to conduct this gaming-table in his dominions, and out of its profits pays large dividends. The games were explained to me—there were at least two varieties—by a companion who was either more experienced or more quick at comprehension of such matters than I am, but I could not follow the rapid movements of the players nor quite understand what the winner gets nor the bank loses. I did learn, however, how it is that Monte Carlo goes on unimpaired, although every now and again some combination of players or some run of luck, or both combined, "break the bank at Monte Carlo." Each day each table is furnished with a given number of francs. If the game so runs that this store is exhausted, that ends the table for the day; it can get no more money; it is broken: but Monte Carlo is not broken; and out of its surplus wealth it re-endows the table to begin afresh the next day's game. I do not believe that Monte Carlo cheats its gamblers; it has no occasion to do so, though, as I have said, they brazenly cheat one another. We saw nothing of the luxurious supper-table which I have read about in the books; if there was one, it was upstairs. There was no bar in evidence in the Casino, which is not saying that there was no bar there. But if I do not greatly misjudge the indications afforded outside the Casino, there were not only high living and hard drinking, but plenty of opportunities for licentiousness, and no lack in the employment of the opportunity. We left early—about nine o'clock; and I think all our party were glad to get out of the poisoned atmosphere of the gambling-room into the clear air of the park, where we waited half an hour or more before the train came along to take us back to our ship.

On reading over this story I see that I have instinctively used the phrase "the gambling-hell" of Monte Carlo. On reflection, I think I have never so clearly realized that a place might have an irresistible attraction to one and be a veritable hell to another. I cannot easily think of a fate more to be dreaded by me than one which would condemn me to spend my life at the gaming-tables of Monte Carlo. To me it seems an exceedingly well regulated, eminently respectable, entirely decorous, but veritable hell. L. A.

Starlight

By Frank Dempster Sherman

Out of the night's illimitable sea,
Invisible the diver comes and hurls
Into the air his gleaming treasure free,—
A shower of pearls!

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Country Schools—The New Plan

By Clarence H. Matson

IMAGINE an old-style country school-house—a small, one-room building in the center of a cheerless playground, with interior walls bare and dingy, windows curtainless, ventilation the worst imaginable, stove in the center of the room, with no way of producing a uniform temperature. The pupils range from the little tot of five who is sent to school to be out of the way of her mother, a busy farmer's wife, to the big, husky boy of sixteen or eighteen, who goes to school a few weeks in midwinter when the farm work is slack. The average attendance runs from ten to twenty. There are from one to four pupils in a class. The teacher is compelled to teach everything from the primer to higher arithmetic. No two pupils are of equal proficiency, and the work is necessarily haphazard to a great degree. Some of the pupils walk two miles or more to school, and when the weather is bad they arrive late, with garments damp and shoes coated with mud. Sitting with cold, wet feet all day often undermines the pupil's health. The term is only five or six months long. The ambitious pupil learns all that the country school can teach him by the time he is fifteen, and if he advances further he must be sent away to the high school in town.

Then imagine a modern school building of perhaps four rooms, properly heated and ventilated. The walls are adorned with suitable pictures. The school is graded, giving the teacher a better opportunity to do effective work. Each teacher has from thirty to forty pupils. There is apparatus of different kinds and a library to help with the school work. Larger classes and competition stimulate interest. The pupils are brought to and from school in covered spring wagons, and there is little cause for wet feet and resultant ill health. A high-school course covering two or three years is established. The term is eight or nine months. The teachers are better paid than the one teaching only ten or fifteen pupils, and consequently more capable instructors are secured.

Such is the change that is being wrought in many communities in the United States through the consolidation of rural schools. In this age of centralization the country school has been caught in the popular trend and is being greatly benefited by it. The rural schools of the twentieth century will be far in advance of those of the nineteenth, but there will not be so many of them, for the consolidated district will embrace as much territory as is now included in from three to six average districts.

"Rural consolidation," as the movement is termed by educators, is the result of experiments and discoveries, and nearly every State in which the plan is now authorized had to make the discovery for itself. In my own State, Kansas, for instance, a number of years ago the patrons of the schools in four districts in Green Garden township, Ellsworth County, thought it would be economy for them to unite in building a central school-house in which a graded school might be conducted. A feature of the plan was for some of the more distant farmers in each direction to make daily trips to the school-house and pick up all the children along the way, the district paying them a proper remuneration for their work. The Kansas Legislature passed a special law authorizing these four districts to take this action, but little attention was paid to it outside of the districts interested. The school was called Lorraine. The plan for the transportation of the pupils evolved into the employment of persons with properly covered spring wagons for that work. The plan proved a great success, but it was four or five years before the rest of the State found it out. Then other districts wanted to try it, and the Legislature passed a general law authorizing the consolidation of school districts upon a vote of each district concerned. Kansas was about to announce her discovery to the world when she found that seventeen other States had made the same discovery, some of them a few years previously, but the majority about the same time as Kansas. That was two years ago—just as the twentieth century

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was dawning. Since then the movement has gained great impetus, and within a very few years hundreds of school districts will be abolished in their present form and central consolidated schools will take their place.

The seventeen States besides Kansas in which rural school consolidation is authorized are Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Indiana, Wisconsin, Iowa, Nebraska, North Dakota, South Dakota, and Florida. In Ohio the plan was first tried ten years ago under circumstances similar to those in Kansas, but not till 1898 was it authorized in the entire State.

The rural schools have by no means kept pace with those in the towns in advancement in the past quarter-century. While the town schools use up-to-date methods and are able to employ teachers who have received special training for their work, the methods used in the average country school are much the same as they were two or three decades ago. One of the disadvantages of country life is the lack of the best school facilities. The rural school problem has been a difficult one for educators to solve, but the consolidation idea seems to present the solution. There are, however, objections urged against it, and it is quite probable that it would not be applicable to all communities. Those who object to the plan are, as a rule, persons who are opposed to progress. People who would be at a distance from a proposed central school fear that the distance may cause a depreciation in the value of their farm lands. Then they dislike to think of their children four or five miles from home, and it is sometimes urged that the driver may be objectionable. Experience, however, largely does away with these objections. It has proven that a farm from which children are transported in a comfortable conveyance four miles to a well-equipped school is more valuable comparatively than one from which the children walk a mile to a poor school. The introduction of the rural telephone is rapidly annihilating fear of distances in the country, and it is as easy to secure a driver of good character as to secure a teacher.

The chief advantages to be gained by consolidation are: First, better teachers; second, a reduction of the cost of education per capita; third, a better classification of pupils, which is of advantage to both teachers and pupils; fourth, easier supervision on the part of the County Superintendent, as the number of schools in a county is vastly decreased; fifth, larger enrollment, larger daily attendance, and far greater punctuality, as all children are brought in by the transportation wagons by nine o'clock in the morning; sixth, larger classes, more competition, and greater interest and enthusiasm among the pupils; seventh, better school buildings, well ventilated and heated, and far better equipment; eighth, a short high-school course.

The high-school course, especially, is an important consideration. Under the old system, after a pupil has "gone through" the Fifth Reader, little remains for him to learn in the average district school. For further education it is necessary for the pupil to leave home and go to some town high school. This fact has caused many an American farmer to leave his farm when his children have arrived at an age when the district school could no longer benefit them, and move to the town or city, that his children might have better educational advantages. Rural consolidation does away with this necessity. It brings the high school to the farm instead of compelling the farmer to take his children to the high school. It will aid in stopping the rush from the farms to the cities, for there will no longer be the incentive to move to town to secure ample educational facilities—and when the boy and girl once get a taste of city life the farm often becomes distasteful to them. And as a common district school adds to the value of every farm within the scope of its influence, so the consolidated school will add a still greater amount to the value of every farm within a much larger radius.

At first thought one would naturally suppose that the betterment of the schools to such an extent, and the cost of transporting the pupils to and from school each day, would materially increase the school tax; but actual experiments prove that this is incorrect. In fact, in a large majority of cases, the opposite has proven true. The fact that the number of teachers is usually

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reduced brings about an economy in wages, even though higher salaries are paid. There are also little economies in other directions.

The consolidated school at Buffalo Center, Iowa, was organized in 1896. Last year it employed nine teachers, and 347 pupils were enrolled. Only 115 of these had to be transported, however, and six teams and drivers were employed for this purpose. The drivers were paid $34 per month for their work, and the average cost of tuition per month for each pupil was $1.41.

At Terrill, Iowa, the enrollment in the consolidated school is 165, nearly all of whom are brought to school in wagons. Seven drivers are required, and the average distance the pupils are brought is three miles. Four teachers are employed in the school. The average cost of tuition per month per pupil is $1.53.

In the Lorraine school in Kansas, which was the experimental school in that State, the financial showing is not so good, owing to the few districts which combined; but the advantages which have been secured through consolidation are so many and of such great importance that nothing could induce the patrons of the school to return to the old district system. When the four districts were first consolidated, only three teachers were required, but since the addition of a two years' high-school course another teacher has been necessary, so that the aggregate amount spent for the school is considerably increased over that spent on the old system. Notwithstanding this, the average daily attendance has so largely increased that the cost per pupil, based on the daily attendance, has been slightly reduced, as the following comparison will show:

	Before consolidation.	After consolidation.
Cost per year	$1,091 00	$1,791 00
Cost per month	167 69	238 80
Cost per capita of school population	1 27	1 70
Cost per capita on enrollment	1 76	2 15
Cost per capita on average daily attendance	2 33	2 27
Population (school)	132	140
Enrollment	95	111
Average daily attendance	72	105
Average school year	6½ mos.	7½ mos.

Frank Nelson, State Superintendent of Public Instruction of Kansas, has made the consolidation of rural schools his special work during the past year, and the impetus of the movement in his State is largely due to his efforts.

"By the consolidation method we solve, in a great degree, the problem of 'how to keep the boys on the farm,'" says Superintendent Nelson. "We bring to the home life of the farm what the boy goes to the city to get. Such a school may also become the social and intellectual center of the community. With a library, music classes, debating club, and athletic associations, our boys and girls will not be so ready to leave the home for the uncertainties of city life. Then, again, through the unity thus established there will come a larger social life to the older members of the community. Lecture courses may be carried out, circulating libraries may be founded, and literary clubs formed. This enrichment and preservation of our rural life is one of the most important problems of our times."

Superintendent J. W. Olsen, of Minnesota, speaks along the same lines. He says: "The small rural school offers no educational future to the boy; it holds out for him no advancing interest to counteract the allurements of outside life. The consolidated school, with the better equipment, larger attendance, new stimulus for work, opening broader horizons of life, will hold the pupils, because it gives them opportunity to see what is before them to achieve, and makes more tangible the results of their own work. Under this system the farm becomes the ideal place to bring up children, enabling them to obtain the school advantages enjoyed by our centers of population, and yet to spend their evening and holiday time in the country, under the constant tender care of father and mother, in contact with nature and plenty of work, instead of idly loafing about town."

That there is plenty of room for consolidation is shown by the attendance in the schools of representative States. In Iowa over 9,000 schools, out of a total of 13,000 in the State, have an average attendance of less than twenty, and in more than 2,500 schools the attendance is under ten. In Wisconsin about 1,000 schools report an average attendance of less than ten. In Indiana more than fifty per cent. of the schools have an attendance under twenty, and even in

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thickly settled Connecticut ten per cent. of the schools have an average attendance of less than eight pupils.

The consolidation movement is only in its infancy, but the rapidity with which it is spreading is shown by the fact that in Ohio twenty-three townships have all their schools completely centralized, while in a hundred or more others there is partial centralization. In Iowa the consolidation plan is in operation in twenty-eight counties, and in Indiana in forty-four counties. Without doubt the consolidation system will, within the present decade, bring about a radical change in the rural schools of every State in which the plan is practicable.

Topeka, Kan.

American Barbarism and Chinese Hospitality

By Luella Miner[1]

WE want "an Open Door in China" for every American, rich or poor, good or bad, for every product which we can send from our fields and factories. That we want "a Closed Door in America" for every Chinese laborer the American people have already declared, and it is not my intention in the present article to deal with the right or wrong, wisdom or folly, of that policy. Do we want to close our doors to Chinese students, travelers, and merchants, to every subject of that many-millioned Empire to which we look for the vast extension of our foreign commerce? Our present laws, as executed by the Department of the Treasury and interpreted by the courts, come very near such total exclusion. Technicalities shut out from our land many of these favored classes whom motives of selfish interest as well as of philanthropy should prompt us to welcome most cordially. Let us listen to the story of two victims of our exclusion laws, then consider whether we wish laws which lead to such injustice, to such plain violations of our solemn treaty obligations, to remain on our statute-books.

In the summer of 1900, in the far interior of China, a devoted band of Americans awaited death. Week after week cruel mobs cried, "Kill! Kill!" at their very door. They did not wait alone. Chinese who loved them and who served the same Master stood with them day and night. Among these was a pale, slender student, with fine-cut, expressive face, a direct descendant of Confucius. Half a mile distant from that mission compound was his home, a home of comfort, a place which promised shelter from the storm, for it was not a Christian home. Again and again father and uncle came entreating the boy to leave the doomed missionaries, but, loyal to his faith and to the friends whom he so devotedly loved, he turned a deaf ear to their words. "If they die, I want to die with them," was his cry. Then came a day when, as an agonized prisoner in his own home, he saw the flames and heard the bloodthirsty mob when that company of missionaries passed through cruel torture to rest. For two months he was hidden away in lairs like a hunted animal, for he said, "Let the Boxers kill me if they will; I shall not recant."

Not far away in that same province another young man refused for two long months to leave the missionaries. He had gone to Shansi as a teacher after graduating from the North China College, near Peking. To him also over and over again came the temptation to recant and to desert his friends, but the magnetism of love held him within the mission walls. When the devoted missionaries were led outside the city to meet death by the wayside, this Christian hero escaped just before the death-blow fell, bearing concealed in his belt a tiny bit of cloth on which was written the message, "This man is trustworthy; he will tell you of our fate." Over five hundred miles of mountain and plain, footsore, hungry, almost penniless, he walked to tell in Tientsin the sad story of Shansi. A few days later he stood by the ruins of his once happy home, and heard of the martyrdom of his dear old father and mother.

A year passed by, and still over these

[1] Miss Miner will be remembered by The Outlook's readers as the American missionary whose experiences during the siege of Pekin were published in The Outlook under the title "A Prisoner in Pekin."—THE EDITORS.

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two young men, Kung-Hsiang-Hsi and Fei-Chi-Ho, hung the shadow of that great sorrow. Then a new hope, a new purpose, came into their lives, for they were given the opportunity of coming to America. The very name quickened their pulses. Was it not the land of freedom, of Christian light and love, the land which had sent out their beloved missionaries? There they might offer consolation to the fathers and mothers, the brothers and sisters, the widows and children, of those who had laid down their lives in China. There, in Oberlin, the college home of many whom they had known in Shansi, they might fit themselves to take up the work of the honored dead. There they might prepare to wage a stronger battle against the darkness and superstition and iniquity which had plunged their native land into the horrors of that summer of crime.

What reception awaited these students when they reached American shores? They brought passports made out by the great Viceroy, Li-Hung-Chang, and viséed by the American Consul at Tientsin. But the customs officials could not recognize papers issued by the Viceroy; the person authorized to perform this function was the Customs Taotai. The facts that the Provisional Government of Tientsin was then occupying the official residence of the Taotai and receiving the customs revenues, that Li-Hung-Chang had practically the powers of a dictator in North China as far as the Chinese Government was concerned, and that the American Consul himself had stated that the papers might be obtained either from the Viceroy, who was also Imperial High Commissioner of Trade, or from the Customs Taotai, had no weight whatever. Moreover, these papers were made out in the form of students' passports, instead of the students' certificates required by law, and contained technical defects. The person responsible for these mistakes was an American Consul who had in his office at the time when these papers were issued correct forms for students' certificates, yet who carelessly viséed these defective papers and assured the writer that they answered all requirements. So, on mere technicalities, these Christian heroes, who had loyally stood by American citizens at the gate of death, were denied the privilege of landing on American shores. This meant that a week later, when the steamer on which they had crossed the ocean weighed anchor, they would be deported to China, veritable outcasts. Perhaps it would have been well had their friends permitted this rather than institute proceedings which have led to outrages and hardships almost more than body or soul could bear. An appeal was made to the Treasury Department, which prevented their deportation pending the decision of the Department.

Meanwhile the students suffered a week of practical imprisonment on the steamer and a week of actual imprisonment in the "detention sheds" on the wharf. The worst American criminal has never been placed in such a fearful prison as this filthy den, where sometimes two hundred human beings are herded to welter in the stench and gloom.

We will now quote from a report of the Bureau of Immigration: "Upon the receipt of appeals in behalf of said Chinese persons, transmitted through the Imperial Chinese Minister at this capital, to avoid the hardship of unjust deportation should it subsequently appear that they were entitled to admission, authority was granted to hold them at the port of San Francisco until proper papers could be prepared in China and forwarded to the collector of said port to show, in the manner prescribed by law, that they were so entitled. Subsequently, upon complaint being made by their friends that the health of the two students was seriously affected by the character and condition of the detention quarters at San Francisco, a place furnished by the steamship companies for that purpose, and exclusively within the control of such companies, permission was granted, although no authority of law exists therefor, upon grounds of clemency, for the removal under bond of the said Chinese persons to hospital, there to be held pending the receipt of certificates conforming to the requirements of the law, and their liberation."

It will be seen from this that the only "clemency" was that which permitted the students to leave the vile detention sheds, a clemency which was sorely needed, for both of the students were ill after a week's sojourn there, and Mr.

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Kung was prostrated by a still more serious illness a few days after his release. It has only recently been known by the friends of the students that after their recovery it was expected that they would return to the custody of the Collector; their friends, in partial ignorance, put a more generous construction upon the permission granted, supposing it to mean temporary residence pending the arrival of the papers, then deportation if they were not correct. The full and official statement of the case quoted above has only recently been seen by the students' guardian.

The weary months rolled on. Minister Wu-Ting-Fang had applied to Viceroy Li-Hung-Chang for the papers, but the death of the great Viceroy in November, the subsequent confusion, the loss of the necessary data, delayed a response, and when it finally came, late in February, it was not in the form of proper certificates. In March the application for papers was sent again to Viceroy Yuan. Under ordinary circumstances three or four months should have sufficed for their return, but at the date of writing they have not been received, though several letters have been sent urging that they be forwarded speedily. The general confusion which has prevailed in Chinese governmental affairs in the north, owing to the occupation of Tientsin by the Provisional Government of the Allies, and the fact that only since August have the Viceroy and the Customs Taotai been allowed to occupy their yamens and perform all their usual functions in Tientsin, doubtless accounts for this delay.

Meantime what of the students, left suspended as it were 'twixt heaven and earth? Late in February, when it was known that there would still be a delay of several months before the final adjustment of their affairs, a friend called at the Chinese Bureau in San Francisco to inquire whether they would be permitted to leave that city. The Chief Inspector was then in Washington, but those in charge of the Bureau stated that no objection would be made to the students leaving San Francisco, it being understood that they would return if on receipt of the certificates they were found defective; if they were satisfactory, all necessary business could be transacted with the collector at the nearest port.

Mr. Fei then entered the Mount Tamalpais Military Academy for the spring term, and Mr. Kung went to the home of his guardian in Tacoma, Washington. In August, as the certificates had not yet been received and the time for the opening of college was drawing near, permission was obtained from their bondsman, the Chinese Consul-General, and the two students started for Oberlin. They purchased tickets to Milwaukee, whither for two years their hearts had been turning in loving sympathy. There lived the mother of their best-loved missionary among the martyrs of China, her brother, and other friends. In the purchase of tickets a great mistake was made. The Canadian Pacific Railway runs a through train from Seattle to St. Paul, and for the sake of coolness and the magnificent scenery, this route was chosen, it being supposed that plain proof of continuous passage would be all that would be required under the circumstances, or that, if other formalities were necessary, officials at the boundary would attend to them. But, alas! the officials at the place of exit from the United States were very lax, those at the entrance were very vigilant. After three days of travel, Portal, North Dakota, was reached, but, unlike the famous "Open Door" of China, this portal was closed. In the dead of night, when the two students were sleeping the sleep of the innocent in their berths, they were startled by a loud "Get out of here, you fellows!" spoken in a tone which a self-respecting dog would resent.

Then came six weeks of waiting, of hope deferred. They looked southward, thinking of the home in Milwaukee to which they had hoped to bring the comfort of their love and sympathy, of the widow in Oberlin, who for a long year had been waiting to hear from their lips the story of her husband's martyrdom, and on September 24, the very day when they had planned to begin their college life in Oberlin, they turned sadly away from Portal to find a refuge in Toronto, under England's more hospitable flag.

Many a vain appeal has been sent to Washington in behalf of these suffering students, and a well-known professor and author has represented Oberlin in a personal appeal at the Treasury Department.

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The telegram from the Collector of the Port at San Francisco to the Treasury Department, "Departure of Chinese students from hospital was without knowledge or consent of this official," is held up in answer to all petitions. Secretary Shaw stated that under the provisions of the treaty and the laws in relation to the exclusion of the Chinese there is no discretion vested in the administrative branch of the Government to permit these two young men to re-enter the United States.

And now must be recorded the persecution of these students "even unto strange cities." Hardly had they reached Toronto and entered one of the schools there when telegrams began to come urging their immediate return to San Francisco by way of Victoria and the ocean. It had been demanded of the Chinese Consul-General that the students be delivered into the custody of the Collector at that port, failing which proceedings would be instituted at once for the recovery of the penalty of the bond. Two difficulties stood in the way of complying with this request—the first, the lack of funds for traveling expenses, money which it had been thought would be sufficient for two years of college life having been wasted in this pitiful, unavailing attempt to enter America; the second and unsurmountable difficulty, the impossibility of obtaining transportation. They are not allowed the privilege of passing through the United States, and when application was made to the Canadian Pacific Railway for tickets to San Francisco, the reply was that they could not furnish tickets to Chinese without passports. Doubtless the United States authorities would soon have provided some means of transportation which would have landed these students back in those terrible detention sheds to await deportation, but just at this interesting crisis their friend at Washington secured from the Attorney-General an order staying the proceedings for three months, allowing this time for securing the corrected papers, and permitting the students to reside in Toronto. Renewed application has been made for these papers, and they will probably be received early in January.

Another difficulty confronts these students. In their independence and manliness they had hoped not to be entirely dependent upon the charity of the friends who had promised to help them fit themselves for lives of higher usefulness. They had hoped to lighten the burdens of the widow whose husband lay in a martyr's grave and who offered one of them a home in Oberlin. But our laws deny them this privilege. Even when regularly matriculated in college, they will not be allowed to perform any of those tasks by which many of our best students pay a large part of their college expenses. When their papers come, and again they apply for admission to the United States, they will be asked upon what resources they depend for their support in this country. Unless they can give assurance that they will not work toward their own support, they will be denied admission. If during their college days they should at any time soil their hands with manual labor, they would be liable to arrest and deportation.

It is the laws which we ourselves have made which have involved these noble Christian students in such hardships and disgrace. But for the strenuous exertions of their friends and the free-will offering of the services of a talented lawyer, their sufferings would have been much greater. It is doubtless a fact that our officials are powerless to exercise any clemency in the case. But is it the wish of the people of the United States that technicalities of law should thus be enthroned above justice and treaty rights? According to treaty, the Chinese student in America is entitled to all the "rights, privileges, immunities, and exemptions which are accorded to citizens and subjects of the most favored nation"—a young man from Oxford or Leipsic, for example. Of the right of these students to enter our country there is not the shadow of a doubt. Our last treaty with China was changed to read "may produce a certificate," for "shall, in accordance with Section 6 of the law of July 5, 1884," and the words "as required in said section" were eliminated. The law passed by Congress last spring, unlike the Geary Law, stipulates that its provisions are not to conflict with treaty rights.

Is it not a pitiful spectacle, a free, Christian nation bound hand and foot and heart by laws, rulings, and court decisions which do not permit her to execute the spirit of her laws, to fulfill her solemn

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treaty obligations, to follow the dictates of her own conscience? Are we compelled, slaves to the laws which we ourselves have made, to treat with gross injustice those who would fain have died for imperiled Americans in China?

Let us be consistent and amend the Declaration to read, "All men are born free and equal, with the exception of those who are born in China." But no, this will not be sufficient; it must read, "with the exception of those who have the taint of Chinese blood." For recently a bright young Chinese born in the United States, baptized in a Presbyterian church, after a visit to China was denied readmission to this country on a mere technicality. A free-born American citizen can be held up by any petty official for the crime of attempting to rejoin his parents in the land of his birth, though that same official admits that he is convinced that the young man has as good a right to be in America as he himself has. Were these isolated instances, we might overlook them. To our shame be it said that they can be multiplied by hundreds.

Prince Chen, during his recent visit in this country, is reported to have said, "The hope of my country is the education of her young men in your country." This hope will never be realized if the sad experiences of these two students become widely known in their mother country. The more hospitable shores of England and Germany and Russia will win the student class now, and in later years, when these same men stand in places of authority and influence, the countries which welcomed them will be favored in the commercial race in the Far East. America longs to feed the hungry and clothe the naked when this swells the volume of her export trade. "An Open Door for our merchants, our railway projectors, our mine operators, our missionaries," we cry, and at the same moment we slam the door in the faces of Chinese merchants, travelers, and students—the best classes who seek our shores.

It is painful to note into what depths we shall eventually be plunged if we begin denying to man those rights which the Creator meant should be unalienable. The date 1861 recalls one dark blot in our history. The friends of the extreme Chinese Exclusion Bill, which was brought before Congress a few months ago, advocated that no Chinese students be admitted unless they were graduates of a university in China, unless they could produce on landing money sufficient to complete their proposed course of study, and that just as soon as this course of study was completed they should be compelled to return at once to their native land. The bill actually passed by the House of Representatives so defined the word student as to admit no student unless he "intends to pursue the higher branches of study or to be fitted for some profession or occupation for which the facilities are not accorded in the foreign country from which he comes." A certain party on the Pacific coast, inspired by labor unions, urged that Chinese travelers should be hustled through the land according to a schedule prepared and approved before they are landed. These and similar atrocious provisions were actually brought before the people and soberly debated in this "land of the free" during this second year of the twentieth century. Such barbarisms cannot even cloak themselves in the mantle of necessity; for Canada is preventing an influx of Chinese laborers by laws which inflict comparatively few hardships on students, merchants, and travelers. So long as our vicious laws are executed with drastic severity, on the principle that it is better that ten Chinese students should suffer than that one coolie should steal into the land to compete with the Italians, Bohemians, and other choice immigrants who are flooding our Atlantic shores, so long we shall have cause to blush. If the dormant moral sense of the country were once aroused, these laws would be wiped from our statute-books.

"The best way to repeal a bad law is to enforce it," said General Grant. Our exclusion laws have been enforced in the case of these two students. Will the American people permit abuses which would be a disgrace to Turkey, which call forth our protest when they exist in Rumania, permanently to stain our Christian civilization?

Oberlin, Ohio.

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"A Cock to Æsculapius"

By Theodore T. Munger

WHAT Socrates meant in saying to Crito, "I owe a cock to Æsculapius; will you remember to pay the debt?" has been a matter of much speculation: such as that it was a mere jest; that it referred to a literal debt; that it was a total relapse into superstition. These explanations do not cover the case. Grant a sly humor as he turned to Crito—it does not lessen the sublime gravity of the moment. The key is to be found in a previous remark. When the fatal cup was presented to him, he said to the jailer, "What do you say about making a libation out of this cup to any god?" Being denied, he said: "Yet I may and must pray to the gods to prosper my journey from this to that other world; may this, then, which is my prayer, be granted to me," and then "he cheerfully drank off the poison" and went "to the joys of the blessed." But why an offering to Æsculapius? Simply because it agreed with his high mood. He dies with cheerfulness and faith in the higher powers—that is, *religiously*. Let the offering be to the god whose medicine I have just drunk, for it takes me not unwillingly into another world. Such seems to be his meaning. It was not a tribute to custom, nor a return to superstition, nor something to profit him at the last, but a religious act in that supreme hour when one's nature calls out for religious expression. It does not matter whether Socrates himself or Plato is to be held accountable for the masterly close of the Phædo. If Plato wrote biographically, he was careful not to omit any detail of a religious character; if he wrote as a philosopher, he held it to be a necessary close to his argument for immortality. In either case his insight is as perfect as the art. If we mistake not, nearly all great men approach the close of life in a distinctly religious way. A full-rounded humanity demands such an end, and the great delineators of character accord it to all except the basest. Even Falstaff cried out, "God, God, God!" and "'a babbled of green fields," but whether of those in the Twenty-third Psalm or those of his childhood does not matter; Shakespeare saw that it was fit to put him amid the hallowed associations of early years, and make them call out a cry of nature after God.

There is a deal of science that reduces death to a mere physical event of no significance; but science has not yet compassed man. This instinctive tendency to speak religiously—as did Socrates—as death approaches, sheds light on a dispute now going on as to the nature of man. Is he the creature of his environment and does he share in its fate of finiteness? or does he belong to a divine and eternal order of which religion is the exponent? The natural experience of man in this crisis leans heavily to the latter view, because death is so entirely a natural event; and it is in the region of nature that we to-day look for confirming testimony. It has long been called the honest hour. What a man says at that time he believes. What he feels is sincere. The mists of time and circumstance are swept away and all things stand out as they are. The entire man comes to himself, and he cannot be kept from expression. The flood-gates of tenderness open, and nature pours itself out in all its fullness. Grudges are forgotten; no lie passes the lips. He returns to the genuine type of humanity. He passes judgment on himself, condemns the evil he has done, and craves nothing but forgiveness. He makes great decisions and achieves final conquests. He puts himself on the side of all that is pure and good, with no proviso or half-heartedness; and when at last he goes hence, he is at peace with God and man and with himself also, for he has come back to primal relations that were meant to be eternal. Now, it is a great thing that one can thus return to the starting-point, and re-establish the integrity of his nature and take up again its broken ideals. It is easy to say that it were better if it had been done earlier, and easy also to sneer at this time-enforced experience, but the sneer is shallow, as most sneers are. Look at it more calmly. What is truer than that

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there come to men hours of self-revelation—why, they cannot tell; great experiences also that open men to the bottom of their souls, and they look down into each other to find a hidden man—unsuspected but real? The moment passes, but, as a flash of lightning at night shows the entire landscape, the man is first and forever revealed. Then life and the custom of the world fold around him and he becomes once more what he had been; yet not the same, for the divineness of his nature has been disclosed. It is then also that, as by instinct, he asserts a personal God and a spiritual universe: two things that make life explicable as he looks back, and possible as he looks forward. The rite of extreme unction is not a careless custom, and is a superstition only as it is suffered to become one. It is administered on the ground that the first and main question of the priest is answered: "Do you die at peace with God and man?" Then the assurance of safe entrance into eternity can be granted; and what better passport could be given? Thus, in a way, one is oriented and brought into harmony with both worlds. The rite means that a rational and immortal being comes into accord with all other beings. Thus the unity of creation is preserved, and man becomes a harmonious factor in a divine system. Montaigne—skeptic as he was—called for the last rites of the Church, and having risen as the Host was lifted up, fell back upon his pillow dead. He was not making sure of heaven, but, as a clear-sighted man brought to still clearer vision by having reached the end and summit of life, he confessed that the proper way to leave the world was by acknowledgment of the supreme truths. No priest nor holy oil is needed to attest or perfect the act. Death itself prescribes the duty, and by its augustness inspires its fulfillment. The soul itself points the way, and tells what is to be done and undone, and so strives to dress itself in its most seemly robes as it goes hence. "Too late," does any one say? It will be time to say that when it is proved that nature fools a man when he is most himself and in his sorest strait. But we are not contending for the safety of it, but only that in the most honest hour of life man instinctively bears witness to the fact that he is akin to the infinite and eternal; that the divine spark never goes out, or, if it finally goes out, it burns brightest at the end. The entire sanity of the Bible upon this subject is significant. The narrative of Christ's life begins with a few legendary words on his birth, but grows minute on his approach to death, when every word is set down with careful accuracy. It does not matter where or when Christ was born, but what he said and did at the last is of infinite moment, because he then most fully revealed himself. One-half of his words could better be spared than two sentences spoken upon the cross: "Father, forgive them, for they know not what they do;" and "Father, into thy hands I commend my spirit;"—one the supremest height human love ever reached; the other all that can be said or known of destiny, but it is enough.

It marks an idle and a blind age and the oncoming of a degenerate one when men lose that august sense of time and death that all men feel when left to the primal simplicity of their nature. We do not to-day treat a great fact fairly. We brave it with mock courage, and lower our nature by false estimates of a humanly cosmic event. We shut life within scientific measurements and functional activities until neither beginning nor end inspires us with wonder and awe—quoting protoplasm for one and annihilation for the other. Or we prate about living well and leaving death to take care of itself, without question as to what life is or means. Not so do the great masters round out life, but keep it up to its dignity to the last. Shakespeare dismisses great souls with triumphal honors, and lets their mistakes and defeats stand in the greatness of their real nature. With infallible touch he sets the true note to life and death in that most solemn of all dirges,

> "Thou thy worldly task hast done,
> Home art gone, and ta'en thy wages."

Surely one should pre-count them—small or great as may be. It becomes us as the years shorten the span that we should number our days—not afraid, nor grieving over the dissolving tabernacle, nor in sullen resignation, nor yet in rapt joy over a future that may not be so rich and certain as we have dreamed—for surely it will not be better than life has prepared

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the capacity for—not in such ways, but rather for the moral values bound up with it. It is not an outworn prayer: "Lord, make me to know mine end, and the measure of my days what it is; that I may know how frail I am." It is a prayer much needed and sorely neglected in these days of rich prosperity. When all things are going well and one is hedged about with so many guards against the ills of life, the great disturbing forces are forgotten. The pangs of strenuous labor by which man is born into his heritage of strength are no longer felt, and the fatal slumber of inaction steals over us. All things are so sure and easy and comfortable that the future is drawn into our soft visions and made as real as the things we handle. In this way we slip out of the kingdom of God, and hear no longer either the calls of duty or the notes of warning struck out by time and circumstance. Christ dropped no plummet deeper into human life than in that parable which grows truer with time and more awful as men heap up riches heedless of their divine use. There is a great deal of this tearing down of barns and building greater going on at present, and the languorous chant, "Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry," mingles strangely with the strenuous notes of work that fill the air. The present uses to which wealth is put reach far beyond the economic questions in which it is involved. It reaches into our *nature*, and turns it aside from the path that leads toward life. The awful possibilities are couched in words that depict both condition and destiny—"thou fool." He may not die this night; it may be worse than that. He may live on, and sink deeper into his downy ease and count his goods with more fatal presumption; each passing day the great meanings of life and time may grow fainter and fainter, until the very sense of humanity—his own and that of others—dies out within him. If any soul is ever lost, it is such an one.

The Varieties of Religious Experience[1]

PROFESSOR William James's volume on "The Varieties of Religious Experience" is remarkable alike for the purpose of the author and the manner in which he has executed it. That purpose is to subject religious experience to a scientific scrutiny, and it is only very recently that this has been attempted. It is true that Jonathan Edwards, in his famous treatise on "Religious Affections," examines religious experience, but he does so rather from the theological than from the philosophical point of view; and he attempts, not to account for religious experience, nor to estimate its psychological value, but to discriminate between different types, and show what are the methods by which the true may be distinguished from the spurious, the genuine from the counterfeit. That a true religious experience is the effect of a supernatural cause, Edwards assumes; Professor James assumes nothing except the trustworthiness of consciousness and the fact that what it certifies to is worthy of serious examination. In this respect he differs from certain of the materialists who take it for granted that religious experience is a form of hysteria and dismiss it accordingly as undeserving serious study except as a disease to be cured. Such assumption, it need hardly be said, is absolutely unscientific, and deserves the curt dismissal it receives from Professor James. It is also true that he is not without predecessors in this endeavor to subject religious experience to scientific treatment. Some four or five years ago, as we recollect it, two interesting and valuable pamphlets were issued from Clark University, one by Professor Starbuck, the other by Professor Leuba; but their technical character confined their value to the psychological student. Professor Starbuck's treatise on "The Psychology of Religion" may be regarded as a pioneer in the field which Professor James has entered; but it is based on a research narrower, and, as it appears to us, for that reason less trustworthy, into the phenomena of the

[1] *Varieties of Religious Experience.* (Gifford Lectures, Third Series.) By William James. Longmans, Green & Co., New York.

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religious life. With these exceptions, we do not recall even any attempt to treat religious experience as a psychological phenomenon, the nature of which is to be studied inductively and its laws ascertained by means of such study.

If it be true that no similar attempts have been made, the omission must be regarded as extraordinary. For no psychical phenomena have produced so great an effect on the destiny of the human race as these phenomena, which have for the most part been left outside the realm of psychical study. There are not many single events which have been more influential on European history than the conversions of Paul, Augustine, Luther, and Loyola. To the former is due, humanly speaking, the translation of Christianity into Greek forms of thought, and so its transformation from a Hebrew into a universal religion; to the second, its intellectual formulation and so its stability during the periods of intellectual night and of intellectual anarchy which characterized the mediæval period of European history; to the third, the Reformation, with the immeasurable changes in spiritual, ethical, and political thought which ensued; to the fourth, the revivification of the Roman Catholic Church and its recovery from the heavy blows dealt to it by the corruption of the Vatican in the fifteenth century. Even if these four conversions stood alone, they would be well worthy of scientific examination; and no scientific examination worthy of the name would, we think, attribute to mere hysteria results so far-reaching and so beneficent. But they do not stand alone. They are simply extraordinarily dramatic illustrations of a very common phenomena. Similar sudden changes in character, real or apparent, have changed the destiny of unnumbered individuals and have produced certainly more striking and probably more effective changes in society than any other psychical phenomena. Generally they have been accompanied or preceded by intense emotional experiences; often by radical intellectual changes; sometimes they have been what is called spiritual, occasionally purely ethical and unaccompanied at the time by any act of faith, at least in the sense in which that word is ordinarily used; almost invariably they have been changes from a lower to a higher life, from an inferior to a superior standard of morality, and followed by an improved moral conduct; but there have been cases in which the reverse has been true, in which the conversion has been from a higher to a lower plane of experience, from a spiritual faith to a materialistic philosophy, from a higher to a lower plane of experience, from the domination of conscience to its dethronement. Nor have religious experiences been by any means confined to conversions. There have been other than purely spiritually curative processes. Think what we may of Christian Science and other cognate phenomena, there can be no doubt that real as well as imaginary diseases have been cured through purely psychical changes. Think what we may of mysticism, there can be no doubt that a supernatural presence and influence are attested by human consciousness, not indeed as universally, but as clearly and undoubtingly, as physical substances and forces. So common is this supersensuous experience that, just as there are treatises to tell us how to develop the musical sense or the artistic sense, so there are treatises directing us how to develop the power of perceiving this invisible Being, instruction in what Jeremy Taylor calls "The Practice of the Presence of God." It is certainly curious, though we think not inexplicable, that these and kindred experiences have been heretofore passed by in comparative reticence by the philosophers. The psychologists have relegated them to the ranks of religious philosophy; the theologians, assuming them to be supernatural, and generally assuming that it is impossible if not irreverent to submit the supernatural to a cross-examination, have considered how to produce and promote them or how to regulate and direct them, but not what is their psychic nature and the laws which govern them.

It is not only in his perfectly frank examination of these phenomena that Professor James's book is remarkable if not absolutely unique; it is no less so in the manner in which this examination is conducted. This is, indeed, much more than a manner; the catholicity is that of large-mindedness as well as of large scholarship; the dispassionateness is that of a supreme love of truth, not merely that

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of an omnivorous curiosity; and the dramatic perception is much more than that of a great artist—it is that of one possessed of a great sympathy with his kind. Jewish, Brahmanical, Mohammedan, Roman Catholic, and Protestant experiences are all treated with equal reverence; the extraordinary and the morbid are not only investigated, but respected; neither religious nor philosophical prejudices are present to interfere with a courteous and respectful hearing to all testimonies from whatsoever source. In no chapter is this catholicity of spirit more noticeable than in the one on the "Religion of Healthy-Mindedness," under which title the author treats of Christian Science and cognate experiences, such as belong to one who cannot bear to believe that there is any real evil in the world. This catholicity of temper is perhaps the secret of Professor James's absolute dispassionateness. It would be difficult to guess to which branch of the Christian Church he belongs, or whether he belongs to any; what creed, religious or philosophic, he desires to commend. He is an explorer; yet an explorer not without passion; on the contrary, with a passionate love both of truth and of his fellow-men, and with what may be called the homiletic temper, which judges of moral truth by its moral effects. The author of "The Will to Believe" illustrates in this volume the disposition which in that essay he urged on others; and he illustrates the principle that the cure for passionate devotion to a party or a cause is a still more passionate devotion to truth and humanity.

It is this passionate devotion to and sympathy with men in their highest life which gives to his volume its fascinating dramatic quality. Some one has wittily said that Henry James writes novels like philosophy, and William James writes philosophy like a novel. This is more than a *bon mot*. William James writes philosophy dramatically because he has the power to put himself in another's place and think his thoughts with him. He disavows having for himself any experience of the conscious presence of God, and we must believe his disavowal to be true—or at least not to be untrue. But he certainly has in a wonderful degree the power given to him to understand and interpret experiences which he does not share, except as a poet sympathetically shares the experiences which he portrays. It is for this reason that his volume, which is as dispassionate as a treatise in mathematics, is suffused with a glow of feeling and with the power which only feeling can give, such as characterizes the most profoundly religious literature. In this respect the volume will be an admirable one for the preacher, if he be of a philosophical cast of mind, to read on Saturday evening in order to promote the mood of mind best fitted for his pulpit service on Sunday. Wholly free from conventionalism, the book is yet almost devotional in its tone. The author has done what the impressionists try, not always successfully, to do with their pictures—he has portrayed an atmosphere. He writes of psychology in the spirit of a devout soul, and of devout experiences in the spirit of a trained psychologist.[4]

Along with these profounder qualities of spirit are others of style which make this volume always interesting and sometimes entertaining. The profoundest thought is expressed with lucidity of style, and the expression is often helped by kindly satire or iridescent humor. Neither is introduced for the purpose of lightening the chapter, though both have that effect; they are never incongruous with seriousness of thought or earnestness of purpose; on the contrary, they are the expressions of a mind so earnest in its convictions as to feel the absurdity involved in a denial of them. Sometimes they result from a clear perception of the contradiction between an explanation offered and the phenomena explained: "Medical materialism finishes up Saint Paul by calling his vision on the road to Damascus a discharging lesion of the occipital cortex, he being an epileptic. It snuffs out Saint Teresa as an hysteric, Saint Francis of Assisi as an hereditary degenerate. George Fox's discontent with the shams of his age, and his pining for spiritual veracity, it treats as a symptom of a disordered colon. Carlyle's organ-tones of misery it accounts for by a gastro-duodenal catarrh. . . . And medical materialism then thinks that the spiritual authority of all such personages is successfully undermined." Sometimes his humor is simply a vivid, concrete, and therefore dramatic and effective presentation of a

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serious truth: "There must be something solemn, serious, and tender about any attitude which we denominate religious. If glad, it must not grin or snicker; if sad, it must not scream or curse." Sometimes the author hits off a character with a phrase which fits him as the well-fitting glove the hand, as in this sentence on Walt Whitman: "He is aware enough of sin for a swagger to be present in his indifference toward it;" or in this characterization of a self-complacent atheist whose self-felicitating account of his unreligious experience Mr. James quotes at length: "If we are in search of a broken and a contrite heart, clearly we need not look to this author. His contentment with the finite incases him like a lobster-shell and shields him from all morbid repining at his distance from the Infinite." Nor is it only in humorous form that this clear perception of truth and life shows itself in charm of style. The profoundest experiences of the spiritual life get every now and then an expression surcharged with a life which is far more than emotion: "There is a state of mind known to religious men, but to no others, in which the will to assert ourselves and hold our own has been displaced by a willingness to close our mouths and be as nothing in the floods and waterspouts of God. In this state of mind what we most dreaded has become the habitation of our safety, and the hour of our moral death has turned into our spiritual birthday. The time for tension in our soul is over, and that of happy relaxation, of calm, deep breathing, of an eternal present, with no discordant future to be anxious about, has arrived. Fear is not held in abeyance as it is by mere morality; it is positively expunged and washed away." As the critic reads these lectures, the charm of which no such chance quotations are adequate to illustrate, he envies the happy students who heard them delivered with the personality of the speaker pervading them and speaking in them.

We have left ourselves little room to speak of the conclusions which Professor James draws from this scientific examination of religious experience, and yet these conclusions appear to us of the very first importance. Religion, as it appears in the series of experiences which he has investigated, first of all involves as a necessary element both a sense of wrongness and a consciousness of deliverance through a higher power; that is, it involves, not merely an authoritative law, but a power-bringing gospel. If we acknowledge any trustworthiness in human testimony, we must acknowledge the reality of the unseen; the mystical states which give direct perception of the invisible ought to be absolutely authoritative over the individuals to whom they come, but not authoritative to those to whom they do not come, though they demonstrate to the philosopher that the non-mystical or rationalistic consciousness, which is based upon the understanding and senses alone, is only one kind of consciousness, and opens to us only one order or kind of truth. There is a form of religion adequate for the "once-born," to whom evil seems unreal, and who attempt to get rid of it by refusing to recognize it, and their religion of healthy-mindedness cannot be contemptuously discarded as an idle superstition; on the contrary, we have to admit it as containing an element of truth; the mind-cure gospel has a certain dignity and importance, but it is partial and inadequate: "Systematic healthy-mindedness, failing as it does to accord to sorrow, pain, and death any positive and active attention whatever, is formally less complete than systems that try at least to include these elements in their scope," as do Buddhism and Christianity. Finally, though we by no means here tabulate all Professor James's conclusions, but only enough of them to give a hint as to the character of his volume, "the visible world is part of a more spiritual universe, from which it draws its chief rejuvenescence; to win a harmonious relation with that higher universe is a true end; and prayer or inner communion with the spirit thereof—be that spirit 'God' or 'law'—is a process wherein work is really done and spiritual energy flows in and produces effects, psychological or material, within the phenomenal world;" a grace or gift or bestowal which adds a new zest to life, an assurance of safety, a temper of peace, and in relation to others a preponderance of loving affections.

It appears to us that only spirit can produce spirit, and as these effects are primarily spiritual, they must have a spiritual source; in other words, they necessi-

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tate belief in a personal God as against pantheism as clearly as they necessitate belief in a spiritual life as against materialistic atheism—though this conclusion Professor James does not draw. Nevertheless, his volume appears to us to be the most noteworthy contribution to religious literature which perhaps the decade has produced, and to furnish the most powerful antidote to the cynical and pessimistic skepticism of the age since Martineau's "Study of Religion," which it equals in spiritual beauty and surpasses in wide observation and dramatic interpretation of the actual spiritual experiences of human souls.

The Religion of a Mature Mind[1]

TWO contrasted conceptions of the universe present themselves in these latter days, especially to the young and the partially educated; we will call the first the Theological, the second the Scientific. A great many Christians, born and brought up in the older faith, either know nothing of the second or know it only in fragments as a form of unbelief. Not a few brought up in the second faith know little or nothing of the first, or know it only in fragments as a relic of a past superstition. But a great many brought up in the first enter school, college, or the larger life, to find themselves suddenly immersed in the second and hopelessly perplexed by the contradictions between what they regard as the demands of religion and the certainties of science. They think they ought to believe the first, but they cannot reconcile it with the second, which to their dismay they find themselves believing without at all understanding it in its entirety. Without undertaking to state either of these conceptions fully or accurately, a task quite impossible in a brief space, if not indeed quite impossible, as yet, in any space, we will venture to indicate the contrasts between them by suggesting certain of them in parallel columns, thus:

THE THEOLOGICAL.	THE SCIENTIFIC.
An Absentee God.	The Universal Presence.
The miraculous.	The divine order.
A saintly fellowship.	A universal brotherhood.
A book revelation.	Spiritual consciousness.
Individual salvation.	The evolution of humanity.
Heaven hereafter.	God's kingdom on the earth.

The scientific conception, as we here hint at its definition, is no less religious than the theological. It equally starts from God and leads to God; it equally calls man to his service, in humility and obedience; it is not less pervasive, less penetrating, less vital, less exacting; it has in it a wider life, and a broader spirit of humanity; it is more present and practical, but it is also more undefined and mystical.

We do not know that Dr. Coe would accept this tabulated statement of the contrasts which every Christian teacher meets with in the young men and women before him. We are sure that he would declare it to be, as we declare it to be, fragmentary and inadequate, as any such tabulated statement must be. But his book is addressed to minds which, educated in the first school and more or less drawn by the irresistible currents of our time to the second, are thereby sorely distraught. To all such we heartily commend his volume. It is intellectually bold and spiritually constructive. It frankly accepts the immanence of God; the regularity of the divine order; religion as an evolution; the scientific spirit as essentially religious; the final authority in religion neither a church nor a book, but the spiritual consciousness—not a compulsion from without, but an impulsion from within; conversion a true "coming to oneself;" prayer "not begging, but cooperation;" the consciousness of the divine as universal, though not always recognized as a consciousness of the divine.

Generalizations are hazardous. Of the preaching in the United States we have necessarily heard but very little; of the theological teaching even less. We speak, therefore, of the preaching and the seminary instruction with reserve. But our impression is that the preaching of to-day is largely keyed to the theological conception of the universe, and when not, is not theological at all, but is either

[1] *The Religion of a Mature Mind.* By George Albert Coe, Ph.D. The Fleming H. Revell Co., New York.

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literary, or journalistic, or simply and superficially ethical; that the exceptions to this statement are rare, though happily less rare than formerly. And it is also our impression that the theological seminaries do not adequately recognize the evolution which has quietly taken place in men's thinking, and are either still defending an ancient creed framed on the theological conception of the universe; or are trying to adjust specific changes to the old mechanism instead of frankly reconstructing the whole intellectual framework on a basis of a universal God, a universal religion, a universal authority, and a universal issue in the final culmination of God's work in the world; or are criticising the old system in specific points without constructing and presenting a new and harmonious system to take its place; and so are sending young men out into the ministry with their faith in the old system of theology very much shaken, and with no coherent system of theology formed to take its place. To earnest-minded laymen, whose skepticism is that of serious-minded perplexity, not of a jaunty indifference, and to ministers who meet this skepticism in their congregations, and to teachers who meet it in their class-rooms, we recommend this volume; not as a complete and comprehensive scheme of theology, which it is not and does not assume to be; but as a practically helpful guide out of perplexity, furnished by a man who has the wisdom to see present issues, the courage to face them without intellectual flinching or evasion, and the candor to utter his whole mind upon them.

The East of To-Day and To-Morrow[1]

BISHOP POTTER'S notes of his recent tour in the Orient remind us that in our now widening touch of people in other lands the range and the mischief of misinformation widen, unless competent and scrupulous observers serve us as reporters. It is much to avail ourselves of the eyes and the judgment of so judicious an observer, critical and appreciative, sympathetic and statesmanlike. The field of his observation was in China, Japan, India, the Philippines, and Hawaii. Our interests in all these lands are large and growing, but in the last two we have responsibilities that sharpen thought and conscience. Bishop Potter is no sponsor for "imperialism," and regrets that we ever set foot in Luzon. But, since we are there, he holds that we cannot honorably renounce the obligation to the costly task of imparting all the good it is in our power to confer. Light is thrown upon our Philippine problem by his observations in another chapter upon the admirable civil service established in India, and the grand moral lesson given in that country by the just administration of British law. One may demur, however, to placing on Admiral Dewey the responsibility of a "blunder" in not ending his work at Manila with the destruction of the hostile fleet. The Admiral was instructed to stay. Small patience has the Bishop with the doctrinaires who have compared the Filipino *insurrectos* with the American Revolutionists; they perpetrate "an intolerable impertinence." The Hawaiians, he holds, "belong rightfully under that protection which we, of all other peoples, best can give them." The sneers which have been cast on the "missionaries' sons" there he finds are discreditable only to those who cast them. Throughout the East the work done by American missionaries is pronounced to be above all praise. Other religions than Christianity Bishop Potter holds in due appreciation. He never lacks that proper sympathy without which alien things and people are unintelligible. But he holds that in civilization, literature, and, more than all, in religion, the West has something to give the East "of incomparable value and potency." Only there is "a constitutional incapacity on the part of the Western to understand the processes of the Eastern mind." This note of caution is repeatedly struck. The ignorance, the misunderstandings, that embarrass the work undertaken by Western civilization in Eastern lands, the inconsiderate-

[1] *The East of To-Day and To-Morrow.* By Henry Codman Potter, D.D., L.L.D., Bishop of New York. The Century Company, New York. 190 pages. $1.

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ness, the bumptiousness, by which the Western man often offends the Eastern, are wholesomely criticised. In its presentation of the various phases of our Eastern problem this is an enlightening book, whether for missionaries or merchants, and brief enough to be read by the busiest man.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Adventures of Don Quixote of La Mancha. By Miguel de Cervantes. Illustrated. E. P. Dutton & Co., New York. 5½×8 in. 531 pages. $2.50.

A. L. A. Annotated Lists. Guide to the Study and Use of Reference Books. By Alice Bertha Kroeger. Issued by the Publishing Board of the American Library Association. Houghton, Mifflin & Co., Boston. 7×10 in. 194 pages. $1.25, net.

The American Library Association is performing a real service in preparing annotated lists on various subjects, for instance, Fine Arts, Reading for the Young, American History, and so on. The scope of the present books includes the bibliography of periodicals as well as books, and also an excellent list of one hundred reference-books. Libraries and newspapers especially will find the volume constantly useful.

Architecture, Industry, and Wealth: Collected Papers by William Morris. Longmans, Green & Co., New York. 5½×8½ in. 269 pages. $2.25.

This volume of collected addresses and essays by the late William Morris is interesting first of all to architects and students of architecture; secondly, to those in that wider class who are glad to gain from a master of decoration in many forms personal hints as to pattern-designing in textiles, paper, and other domains of art in which William Morris brought about a great advance; finally, the book will interest all sociologists and students of society. With William Morris, architecture or wall paper, textiles or the Kelmscott Press, were real parts of real life, and interesting to every one. As to that realm of art which takes first place in this book, we learn that history has taught the evolution of architecture; it is now teaching us the evolution of society. The new society, Morris was wont to say, will produce to live, not live to produce, as we do now. Under such conditions architecture will have a rebirth.

Bible Characters: Our Lord's Characters. By Alexander Whyte, D.D. The Fleming H. Revell Co., New York. 5×7½ in. 311 pages. $1.25.

We have here the sixth volume in Dr. Whyte's series of "Bible Characters." Dr. Whyte is one of the best representatives of the Scottish pulpit. He draws a straight aim, and is deeply in earnest. He holds to the old truths, but often puts them in a breezy, unconventional way, yet always in good literary style.

Chips, Fragments, and Vestiges. By Gail Hamilton. Collected and Arranged by H. Augusta Dodge. Lee & Shepard, Boston. 5½×8 in. 224 pages. $1.20, net.

Those who have admired and respected "Gail Hamilton" as a genuine energizer of higher living will welcome the present volume. Its title well describes the contents. They are fragments, but they are precious fragments. Gail Hamilton never made any pretense to being a poet, but this volume proves that she was possessed of real poetic insight and to a not inconsiderable degree of the power of poetic expression.

"Chosen." By Mrs. Constans L. Goodell. With an Introduction by Miss Frances J. Dyer. The Fleming H. Revell Co., New York. 5×7½ in. 152 pages.

Colonial Maid of Old Virginia (A). By Lucy Foster Madison. Illustrated. The Penn Publishing Co., Philadelphia. 5×7½ in. 412 pages. 90c., net.

A pretty orange-covered volume containing a patriotic story for girls.

Daughter of the Forest (A). By Evelyn Raymond. The Penn Publishing Co., Philadelphia. 5×7 in. 327 pages. 90c., net.

A Canadian tale with a good deal of the romance of the woods and a thrilling plot.

Deeps of Deliverance (The). By Frederick Van Eeden. Translated from the Dutch by Margaret Robinson. G. P. Putnam's Sons, New York. 5×7¾ in. 364 pages. $1.20, net.

Under the guise of a fictitious narrative, psychological problems and sex problems are here treated whose discussion, in English literature at least, is usually confined to medical works. Many will feel that the story should never have been written or published. The ability of the author, who has been called Holland's Tolstoï, cannot be questioned, nor his sincerity, though his influence may be. In tracing the development of the girl Hedwig, he pictures with painful realism and power a soul in travail and its ultimate victory over sensuality, wine, opium, and yearning for death, through faith, prayer, and spiritual enlightenment; but his exposition of the actual experiences of the girl is repellent, disagreeable, and goes beyond the proper limits of fiction-writing.

Discussion of Composition, Especially as Applied to Architecture (A). By John Vredenburgh Van Pelt. Illustrated. The Macmillan Co., New York. 5½×8¼ in. 275 pages. $2, net.

On the cover of this volume we read that the book comprises "The Discussion of Composition as Applied to Art," which is perfectly true, but on the title-page there is the more accurate definition "Especially as Applied to Architecture." The work is both comprehensive and suggestive; it will be of value, not only to practical architects, but to all students of architecture. The author treats first of

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general laws in art—sincerity, truth, frankness, simplicity, for instance; secondly, of such general technical laws as balance, contrast, and unity of character; he then discusses the applications of these laws both in design and in decoration. As might be expected from a Beaux-Arts man, we have references, among others, to such eminent Frenchmen as MM. Guadet and Deglane; to the American reader, however, the work might have been more interesting and pertinent had it included some reference to such of our own stylists as Richardson and Root.

Donna Diana. By Richard Bagot. Longmans, Green & Co., New York. 5×8 in. 402 pages. $1.50.

This is a story of modern Rome and the inner official circles of the Roman Catholic Church. The author seems to be trying to show that the officers of the Church are essentially worldly, and guided by any but the highest motives. His portrayal of conditions is undoubtedly exaggerated, and is not convincing, but simply as a story the book has considerable interest.

East of Paris: Sketches in the Gatinais, Bourbonnais, and Champagne. By Miss Betham-Edwards. Illustrations. E. P. Dutton & Co., New York. 5½×6 in. 275 pages. $2.50, net.

The author of "France of To-Day" has now published a volume of sketches which are of signal value to every lover of Eastern France. This well-printed volume is one to put alongside the essays of Hamerton and Henry James and Stevenson—men who have absorbed the French countryside and who have allowed it to absorb them.

George Romney. By Sir Herbert Maxwell. Illustrated. (The Makers of British Art.) Charles Scribner's Sons, New York. 5½×7½ in. 239 pages.

As himself, and as the rival of Sir Joshua Reynolds, Romney, the portrait-painter, is a character to command attention in the hands of a biographer at once so critical and sympathetic as Sir Herbert Maxwell. Romney did not make his life a work of art. Genius Sir Herbert defines as "the supreme exercise of natural faculties and their concentration upon a chosen, definite aim," and a genius as "the man who has been most ruthless in concentration; who has cut off, so to speak, his right hand if it offended him, the Man of a Single Purpose." Romney's right hand was his wife. As a painter he was studious, inspired, faithful. Great people besieged his doors, begging to sit to him. His fame seemed to die with him in 1802. In 1860 a revival set in. His beautiful portraits were dragged to light; one canvas brought 5,500 guineas; the highest he ever received was 120. Good half-tone reproductions of twenty of his most famous portraits give some idea of the sweetness, grace, and dignity of his figures and faces.

Handbook of Birds of the Western United States. By Florence Merriam Bailey. Illustrated. Houghton, Mifflin & Co., Boston. 5×7½ in. 512 pages. $3.50, net.

American bird-lovers will welcome this admirable manual, which does for the West what Mr. Frank M. Chapman's "Handbook" has done for the East. The book is an authoritative compilation, and it will add not a little to the author's reputation as a thorough student of bird life. Mrs. Bailey's work is arranged with sound judgment, and she has made careful and discriminating use of the literature of her subject. Valuable assistance has been given by Mr. Vernon Bailey, the author's husband, and by other prominent ornithologists. The introductory chapter contains signed articles on collecting, note-taking, distribution, migration, and bird-protection, with a complete list of reference-books, local lists, and instructions for using the key. An important feature of this volume is the illustration, which consists of thirty-three full-page figures and over six hundred smaller drawings—the work of Louis Agassiz Fuertes, Ernest Thompson Seton, Robert Ridgway, and others. The text cuts are particularly helpful, for they illustrate in detail the points of marking and measurements.

Hale Calendar for 1903. Handsomely decorated, with a fine Portrait of the Rev. Edward Everett Hale, and a Block Calendar containing 365 Quotations from his Writings. Published by the Lend a Hand Society, 1 Beacon Street, Boston. Price, $1. Limited Edition.

This handsome calendar would make an acceptable Christmas or New Year's gift for the many friends and admirers of the illustrious founder of the Lend a Hand Society.

"I Live." By Rev. James Edward Cowell. The Macmillan Co., New York. 5×7½ in. 85 pages. 80c.

To his little book on the reasonableness of the Christian Creed, entitled "I Believe," the author now adds one on the motive, the nature, the cultivation, and the triumph of the Christian life. It is especially for those who are setting out in that life. It is rare to find brought together views peculiar to widely opposite schools of thought. The Bishop holds the doctrine of baptismal regeneration taught by high-churchmen. He also holds, with humanitarians, that the discovery of the spring of happiness in the human soul "is the spiritual invention—the revelation—of Jesus Christ."

Interest and Education: The Doctrine of Interest and Its Concrete Application. By Charles De Garmo. The Macmillan Co., New York. 5×7¾ in. 230 pages. $1, net.

The rare merit of this book is that, with a sound basis in psychological fact, it insists on essential principles that our educational methods have overlooked. They tend to develop but half of the mind, the receptive, but not the active, powers. Professor De Garmo is true to nature in holding that an education that does not breed degenerates must include the motor, or muscular, as well as the sensory organs of the mind. But our schools fail to do it; it is outside of the school-room that full self-expression is found in vital activities. Interest, that is, the feeling of desirability that stimulates self-expression, has yet to be provided for, in order to an education that does not, as now, atrophy half of the mind. With so large a part of our population congested in cities, it has become an urgent question how the city schools, however well they cultivate the sensory-intellectual side of the mind, can supply the intellectual motor-training effect-

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ively given to school-children in the country by the discipline of farm life. Both philosophically and practically the subject is presented in a striking light.

Joe's Place: A Life Story. By John Rosslyn. Illustrated. George W. Jacobs & Co., Philadelphia. 5×7¾ in. 186 pages. $1.

Life in Mind and Conduct: Studies of Organic in Human Nature. By Henry Maudsley, M.D. The Macmillan Co., New York. 5½×9 in. 444 pages. $3.50, net.

The author arraigns accepted psychology because "it has purposely rejected study of the facts and laws of organic life as not requisite to the construction of a mental science, taking its stand on an absolute breach in the continuity of nature, whereas for its very nomenclature it must depend upon physics." In dealing with mental and physical phenomena Mr. Maudsley holds the position that there is no such break, going so far even as to say that life and death, being neither separate nor separable, ought not to be set over against one another—death is a part of the process of life, life of the conception of death. From his point of view, he discusses the social system, education, heredity, fate, ethics, science, religion, philosophy, love, genius, and kindred topics, disclaiming, however, any purpose of writing a methodical treatise, or of setting forth a system of doctrine. He says: "By bringing several subjects usually treated as if they were separate and for the most part abstractly into touch with the realities of organic life and into vital relations with one another, they are put into positions in which they may be safely left to teach their own lessons." Many of these are salutary, but some are enough to take the heart and courage out of man, whose monumental "egoism" and "vanity" are held up from first to last as mainspring of his every thought, impulse, and deed.

Lightning Conductor (The). Edited by C. N. and A. M. Williamson. Henry Holt & Co., New York. 5×7½ in. $1.50.

A charming American girl, chaperoned by a maiden aunt, undertakes an automobile tour through Europe, and is the heroine of this love tale. The machine meets with mishap, a young English gentleman comes to the rescue, and, becoming interested in the girl, passes himself off as a chauffeur and courier, earning the sobriquet of "The Lightning Conductor." The colloquial manner of the tale and the description of scenes cannot fail to interest those who have visited Spain, Provence, Italy, Corsica, and Capri. The talk is sprightly and humorous.

Lives and Legends of the Great Hermits and Fathers of the Church, with Other Contemporary Saints. By Mrs. Arthur Bell. The Macmillan Co., New York. 6¼×9 in. 322 pages. $4.50, net.

This volume appropriately follows the author's "Lives and Legends of the Evangelists, Apostles, and Other Early Saints;" we hope that it may be followed by a volume on "Mediæval Saints." It is appropriately bound, uniform with its predecessor, in white linen. It includes biographies of those saints who lived between the time of St. Anthony and that of Saints Columba and Kentigern. Some would call this the Early Mediæval Age, but more are accustomed to term it the Dark Age. It was, however, by no means a dark age, since it reflected the revolution which took place in every branch of culture, but especially in architecture, sculpture, painting, and literature. Until Constantine's day early Christian art was practiced apparently for the sole purpose of honoring the dead, but thereafter a first stage was noticed in an evolution, namely, the introduction of mural decorations, especially mosaics, into the basilicas. When the later masterpieces of the nameless sculptors who enriched the French and other cathedrals with statues and bas-reliefs, and when, later, in painting, the frescoes of Giotto, Fra Angelico, and others were produced, the meaning of these sculptures and pictures was familiar to all; for in those days the legends of the saints were known even by the unlearned. More than most books, this is in touch not only with the artists who have illuminated those old legends, but with the subjects of the legends themselves, with St. George, St. Helena, St. Athanasius, St. Cyril, St. Genevieve, St. Patrick, St. Bridget, and all the rest, representing many a land and many a peculiar guise of faith and life. The book is valuable to the student of art and to the student of religion alike.

Man's Place in the Cosmos and Other Essays. By Andrew Seth, LL.D. Charles Scribner's Sons, New York. 5½×8 in. 319 pages. $1.50, net.

The Outlook gave a somewhat extended review of this work August 21, 1897. The second edition here presented includes two additional chapters, "The Venture of Theism"—a review of Professor Fraser's Gifford Lectures in 1894–96, and "The Life and Opinions of Friedrich Nietzsche." Professor Seth's criticism of Professor Münsterberg and his "new" psychology also receives due modification and is in general accord with The Outlook's review of Münsterberg's "Psychology and Life," August 26, 1899.

Memories of Vailima. By Isobel Strong and Lloyd Osbourne. Illustrated. Charles Scribner's Sons, New York. 5×7¾ in. 228 pages. $1.20, net.

There is a general tendency to think that Stevenson reminiscences have been overdone. Such a book as this emphasizes the fact that the one really satisfactory Stevenson book is the Letters, and if any of our readers have failed to read that book, we can assure them that there they will find the true Stevenson—one may almost say the true Stevensons, for his temperament and imagination were such that he seemed to have more than one distinct individuality. The Samoan sketches and table-talk here recorded by Stevenson's stepson and stepdaughter are slight and only moderately interesting, although there are some pleasing passages about the really charming relations between Stevenson and his Samoan friends and servants.

Mind of Man (The): A Text-Book of Psychology. By Gustav Spiller. The Macmillan Co., New York. 5½×9 in. 552 pages. $2.75, net.

It is rather strange to find an apparently well-informed writer accusing modern psychology

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of "amazing backwardness," and professing intention to do the work of "a pioneer" in that science. The backwardness seems reducible to reluctance to approve Mr. Spiller's attempt to "demolish the distinction between mind and body," and to repudiation of his conclusion that there is really no mind in control of the body, "mental" being identical in meaning with "neural," and "attention" being nothing more than "cerebral change." Even such a process as generalization is held to be "no product of mind," but a mere fact; and the conception of a self, the ultimate subject of consciousness, "a pre-scientific idea." In all this it is not easy to discover anything but the old materialistic hypothesis on which modern psychology, as represented by names like James and Baldwin, Ladd, Titchener, Sidgwick, and others, has decisively turned its back. And yet Mr. Spiller assures us that he has "severely boycotted" all hypothesis, but he does not hesitate to use it in accounting for men of genius, such as Shakespeare, as due to "the explosive instability of their time." Mr. Spiller constantly assures his reader that he is bent on facts alone, but he does not recognize in terms, as he does in practice, that science requires facts to be interpreted as well as collected. He accuses eminent psychologists of irrationality, which, of course, he finds in their interpretation of the facts recognized by all. As between their interpretation and his the world has already judged, and there is no likelihood of a reversal of the verdict, unless, indeed, as Mr. Spiller predicts, the words "Reason and Understanding, with capital letters," are to "fall into disuse," as "too deeply tainted ever to be converted into valuable citizens in the commonwealth of science."

Nature and the Camera: How to Photograph Live Birds and their Nests; Animals, Wild and Tame; Reptiles; Insects; Fish and Other Aquatic Forms; Flowers, Trees, and Fungi. By A. Radclyffe Dugmore. Illustrated. Doubleday, Page & Co., New York. 6×8½ in. 126 pages. $1.35.

This is a book that will be of great interest and value to the increasing number of nature-lovers who use the camera in field and forest. The author gives a full and careful statement of the methods which he has employed in getting his own excellent results in photographing birds, animals, insects, reptiles, and fishes. The book is handsomely illustrated with reproductions of Mr. Dugmore's pictures, and in so far is of interest to the general reader as well as to the camera-user.

Northern Hero Legends. By Dr. Otto L. Jiriczek. Translated by M. Bentinck Smith. (The Temple Primers.) The Macmillan Co., New York. 4×6 in. 146 pages. 40c.

The latest addition to the admirable "Temple Cyclopædia Primers" is a translation of Jiriczek's "Deutschen Heldensagen," a summary not only of purely German sagas, but of those underlying our older English and Norse as well as the older German literature. The connection between the last-named literatures is close; it is especially shown in the saga of the Niblungs, and in that of Hilde and Gudrun. The author carefully compares the Norwegian-Icelandic version with the German; he compares the mythical and historical foundations, and then considers the development, continuance, and extension of the legends. Thus the little volume is deeply interesting in matter, and we are glad to add also in manner.

Old Plantation Days. By Martha S. Gielow. R. H. Russell, New York. 5×8 in. 178 pages.

"Plantation dialect," says the author, "as heard from the lips of the mammy now passing, will soon be a dead language." For faithfulness in reproducing it, and for humor, pathos, and comprehension of the favorite type of ante-bellum negro, the twelve stories in this volume entitle it to a niche beside the books of Thomas Nelson Page, although the dialect is not equal to that of Joel Chandler Harris, who is past-master of the art, nor is the range in character-drawing nearly so wide. In spite of the author's explanation, the propriety of printing the "Plantation Sermon" will be questioned; in cold type it looks sacrilegious, whether it sounded so or not. The verse at the end of the book is inferior to the prose. Some of the religious ballads excepted, few have the simplicity and ring of the genuine plantation melody.

Old Sweetheart of Mine (An). By James Whitcomb Riley. Drawings by Howard Chandler Christy. The Bowen-Merrill Co., Indianapolis. 6×9 in.

Among the gift-books of the year sure to attract attention is Mr. James Whitcomb Riley's "An Old Sweetheart of Mine," illustrated with drawings by Mr. Howard Chandler Christy. To those who feel that poetry easily lends itself to illustration, this will undoubtedly be a welcome volume. It must be admitted that Mr. Riley's verse is more easily illustrated than is that of many other and not so good verse-makers.

Old Testament Bible Stories (The): As a Basis for the Ethical Instruction of the Young. By Walter L. Sheldon. W. M. Welch & Co., Chicago. 5¼×8 in. 236 pages.

The Outlook repeatedly commended this work while it was in course of serial publication. Mr. Sheldon is widely known as a teacher in ethics. He bears influential testimony that he has become more and more impressed with the value of the stories of the Old Testament as a means for the ethical instruction of the young, and regards them as for that purpose "without parallel in the world's literature." His treatment of them is adapted to children as young as seven. This series of fifty closes with the reign of Solomon.

Old-Time Student Volunteers: My Memories of Missionaries. By H. Clay Trumbull. Fleming H. Revell Co., New York. 5×8 in. 281 pages. $1, net.

The Student Volunteers of to-day and the churches that send them forth are here introduced to veterans who were in the field at least fifty years ago, sent forth by different societies to different parts of the world. Dr. Trumbull knew them all personally, and his brief sketches of their noble careers and achievements are inspired by the feelings of a comrade on duty at home. In writing up this honor roll of names and deeds, now fading in the haze of years, but deserving perpetual

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remembrance, Dr. Trumbull has made a deeply interesting book, and given fresh reinforcement to the missionary spirit.

Oliver Langton. By G. A. Powles. R. F. Fenno & Co., New York. 5×7½ in. 471 pages.

In this story of Canadian life nearly a half-century ago, a youth, partly through his boyish waywardness but chiefly through official blunders, spends two months in prison awaiting trial. Although he is honorably discharged, the stigma of having been a "jailbird" rests upon him, and his own kindred are cold to him. He lives it all down patiently and nobly, and rises to a position of eminence. The tale is too long drawn out and too didactic, as stories with a moral are apt to be, but it may exert a helpful influence over boys who have patience to read it, and over parents who need to be told how to raise their children.

Our Noblest Friend, the Horse. By Francis M. Ware. Illustrated. L. C. Page & Co., Boston. 5½×8½ in. 368 pages. $1.20, net.

This well-printed and well-illustrated volume is an excellent work for those who know something about horses and wish to know more, and also for those very young readers who are just beginning to know and love "our noblest friend."

Papal Monarchy (The): From St. Gregory the Great to Boniface VIII. (590-1303). Illustrated. By William Barry, D.D. G. P. Putnam's Sons, New York. 5×8 in. 435 pages. $1.35, net.

This volume is a noteworthy addition to a deservedly popular series. That Dr. Barry is a Roman Catholic does not hinder him from writing of the Papal Monarchy with as much impartiality as is commonly expected from a historian. It is as a sovereign rather than as a religious guide that the Papacy is here presented in a succinct sketch of its development to its culmination under Innocent III. in the thirteenth century, and the soon following beginning of its decline under Boniface VIII. The narrative, well illustrated, is written with a free and vigorous hand, and forms a good introduction to larger works that enter more into details.

Patrick's Day Hunt (A). By Martin Ross and E. O. E. Somerville. Illustrated. E. P. Dutton & Co., New York. 14×10½ in. 47 pages. $2.50.

Quiver of Arrows (A): Being Characteristic Sermons of David James Burrell, D.D., LL.D. Selected and Epitomized by Thomas Douglas, Ph.D. The Funk & Wagnalls Co., New York. 5¼×8 in. 380 pages. $1.20, net.

Preachers in quest of "sermon stuff" will find much here that is available in the brief digests presented of seventy sermons on a large variety of subjects.

Raymund Lull, First Missionary to the Moslems. By Samuel M. Zwemer, D.D., F.R.G.S. Funk & Wagnalls Co., New York. 5×7½ in. 172 pages. 75c., net.

Real Diary of a Real Boy (The). By Henry A. Shute. The Everett Press, Boston. 4½×6½ in. 135 pages.

Religious Life in America: A Record of Personal Observation. By Ernest Hamlin Abbott. The Outlook Co., New York. 5½×8½ in. 370 pages. $1, net.

This survey of religious conditions in different parts of the United States appeared in successive numbers in The Outlook, and its scope and character are therefore familiar to the readers of The Outlook. It was an attempt on the part of the writer to free himself from preconceptions of every kind, and to study the religious geography, so to speak, of the country as a traveler would study the physical geography of a strange land. Whatever was of significance as indicating the religious character of a community the writer endeavored to note. He studied religious institutions, the various forms of church life, religious societies, customs, and observances. He endeavored to make the acquaintance of religious opinions as they were expressed not so much in formal statements of doctrine as in conversation with representative members of different communities and churches. He also endeavored to come in touch with people of all classes—business men, wage-earners, clergymen, educators, commercial travelers, farmers, physicians, women in the homes—in order to discover the currents of thought and the movements of opinion. Without looking for tendencies, it was impossible not to discover them; and the attempt is made in this volume to record them simply and fairly.

Reminiscences of Early Chicago and Vicinity. By Edwin O. Gale. Illustrated. The Fleming H. Revell Co., New York. 6×8½ in. 452 pages. $2, net.

In 1835 the author and his family were landed at Chicago from the brig Illinois. The primitive conditions of the settlement, the people and their practices, the gradual growth of business and advance of improvements—in short, the story of the slow transformation of a rude frontier village into the chief emporium of the interior—is related with a wealth of personal reminiscence and anecdote that is not only highly interesting, but forms a valuable contribution to local history.

Rhode Island: Its Making and Its Meaning. By Irving Berdine Richman. (With Maps.) G. P. Putnam's Sons, New York. 5¾×9 in. In 2 vols. $4.50, net.

Not an impersonal history, but a dramatic narrative having for its central figure the winning personality of Roger Williams—one of the leaders of the world's political thought, who gave to his convictions a revolutionary power by his own life's unswerving allegiance to them. Mr. James Bryce's preface puts admirably the position of Williams as an apostle of religious and civil liberty, and also as a defender of the rights of the weaker races in the presence of the stronger. We trust that Mr. Bryce's introduction will secure for Mr. Richman's volumes the audience they so richly deserve, for the author's own preface and introductory pages give the reader but a scant intimation of the keen personal interest which the body of the narrative develops. It is one of the few histories of the year which have a distinctively vital quality.

Robert Harley, Earl of Oxford, Prime Minister 1710-1714. A Study of Politics and Letters in the Age of Anne. By E. S. Roscoe. Illustrated. G. P. Putnam's Sons, New York. 5½×9 in. 256 pages. $2.50.

As is well known, Dean Swift intended to write the life of Robert Harley, and asked the second Earl of Oxford to search among his

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father's papers for materials for the work. But that biography was never written, and no other has been published. The lack has now been made good by the appearance of the present volume; a work of merit, especially in its presentation of relations between Harley and DeFoe, and in its discriminating judgment of Harley's position as a man of letters. The chief value of the volume, however, we think, is in its presentation of a notable period of history, and hence in its convenience to the student of the history of the age of Queen Anne (1702–1714).

Richard Wyndham. By Frances Gordon Fane. G. W. Dillingham Co., New York. 5×7½ in. 384 pages. $1.50.

The literary quality of this story is not of the highest, and its diction might be improved by more variety of expression; yet it has much vivacity of movement, and that sort of interest which attaches to well-known and easily recognized types. As a study of a type of woman whose charm and power to sway men grow out of her very inconsequence of character, the story is better worth reading than are many much more widely heralded novels.

Sherburne Quest (A). By Amanda M. Douglas. Dodd, Mead & Co., New York. 5×7½ in. 369 pages. 90c., net.

Unless the nine preceding Sherburne books have been perused and indelibly impressed upon memory, the reader of this volume is in peril of dire confusion over the sisters, cousins, and aunts of this numerous and constantly increasing family, who are brought to his attention as if he had always known them, their husbands and wives, their babies and their troubles. An author has a right to make all his books deal with one family and its branches and descendants, but each volume should be complete in itself; it should be simple, clear, and not loaded down with the whole family connection, or distracting fragments of general family history. There are too many Sherburnes and too much of them.

Some Rejected Verse. By William D. Washburn, Jr. The Knickerbocker Press, New York. 6½×10¼ in. 26 pages.

One wonders why all the contents of this volume should come under the rather grimly satirical title "Rejected Verse," for the book contains a not inconsiderable portion of genuine poetry. Occasionally there is a touch of over-emphasized naturalism, and the workmanship is not always even; yet these are very minor faults in view of the appealing and compelling power and flow of the poet's original, human, vigorous thought, struggling for utterance, and often expressed with a kind of explosive, virile force that reminds one now and then of Whitman.

Spark in the Clod (The): A Study in Evolution. By Jabez T. Sunderland, A.M. The American Unitarian Association, Boston. 5×7¾ in. 162 pages. 80c., net.

Mr. Sunderland writes in a clear and agreeable style. He has simplified for the general reader, who may not have given the subject much attention, the problem of the bearing of the doctrine of evolution upon fundamental religious beliefs. His standpoint is that of a devout Unitarian, holding that the foundation of religion is not in a book but in the soul, and looking to Jesus as the supreme leader of the soul's struggle to realize its divine possibilities. The call now heard in orthodox churches, "Back to Jesus," he joins in heartily. Mr. Sunderland has met the demand of a busy world by compressing much thought into a comparatively small book.

Standard English Prose: Bacon to Stevenson. Selected and Edited by Henry S. Pancoast. Henry Holt & Co., New York. 5×7½ in. 676 pages. $1.50, net.

In his "Representative English Literature" Mr. Pancoast gave us a combination of masterpieces of literature with biographical and critical comment. Later, in his "Introduction to English Literature," he eliminated the selections to allow for more adequate treatment of historical and critical questions. He now supplements this volume with his "Standard English Prose," a collection of prose masterpieces. In this he follows the method of his earlier books, omitting "many writers of unquestioned standing" in order to "place before the student a few great authors and their works with comparative vividness and fullness." By so doing he is enabled to overcome as far as possible the limitations of a book of selections, for many of the essays and sketches can be given *in toto*, as, for example, Milton's "Tractate on Education," Swift's "Abolishing of Christianity in England," and Macaulay's "Milton." The volume contains notes for the elucidation of the text, and an appendix with short selections from prose authors from Wyclif to Sidney.

Story of the Faerie Queene. Edited by Dr. Edward Brooks, A.M. The Penn Publishing Co., Philadelphia. 5×7½ in. 418 pages. $1, net.

It is said sometimes that every one has read the first canto of Spenser's "Faerie Queene" and that almost no one has read all of it. In this book Mr. Brooks retells for young people in excellent prose scores of the most romantic and stirring adventures of the poem.

Story of Tristram (The). By Dr. Edward Brooks, A.M. The Penn Publishing Co., Philadelphia. 5×7½ in. 334 pages. $1, net.

Mr. Brooks has no superior in retelling old legends for modern young readers. The tale of Tristram and Isolde is one of the best of the Arthurian cycle for this purpose.

Sundays and Weekdays with the Children, Also Thoughts for Older Folks. By Mrs. Virginia J. Kent. The Fleming H. Revell Co., New York. 5×7½ in. 134 pages. 75c., net.

The author has been for many years a beloved and successful Christian teacher of little ones. What she has found good material for her work is comprised in this collection. Its large variety is indicated by its containing lessons on the Commandments, Christmas Songs, and "Words from St. Valentine," together with much else.

Swords and Plowshares. By Ernest Crosby. Funk & Wagnalls Co., New York. 5½×8½ in. 126 pages. $1, net.

Poems of genuine passion and power. The hatred of militarism which formed the motive

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of the author's disappointing caricature "Captain Jinks' Hero" finds here a fitting and noble expression. The author is a complete Tolstoian, and wages war upon all war, no matter for what end fought; but those who dissent from his creed cannot but be moved by the elevation of thought and depth of feeling with which he combats the spirit of militarism. The fact that this spirit, even in time of peace, makes Christendom an armed camp, and has in every nation the general support of the "higher clergy," is to him the appalling development of our Christian civilization. The duties which Christianity urges upon the individual he urges upon nations and races—instead of pride, humility; instead of contempt for others, reverence for others; instead of the ambition for power over the weak, the desire to treat the weakest of our fellow-men as we would have others treat us. For nations as for individuals, it is only through the fulfillment of the law of love that redemption is to come—that the truly heroic is to be attained. This law of love he would apply, with a consistency rare among reformers, to oppressors and those who defend oppression. There is no bitterness of spirit in the book. The author has an abiding faith in the underlying goodness of mankind, and that it will finally yield to the power of love which is yet to envelop the world as the waters cover the sea. His religious beliefs are at one with his political—they all spring from a deep and living faith that the universe is ruled by love. They are not orthodox, but they thrill with a sense of the love of God. Mr. Crosby's agnosticism never becomes more negative than in these lines:

"I know as little about God as the new-born infant knows about its mother.
I only feel something infinitely warm and caressing and sustaining and nourishing around me—and am content."

Thousand Eugenias (The) and Other Stories. By Mrs. Alfred Sidgwick. Longmans, Green & Co., New York. 5×7¾ in. 328 pages.

A long story and half a dozen short ones; the latter show some literary art, the former is the regular English made-to-order, improbable tale of crime and escape—a poor sample of a poor type.

True Fairy Stories. By Mary E. Bakewell. (Eclectic School Readings.) The American Book Co., New York. 5×7½ in. 152 pages. 35c.

Warden of the Marches (The). By Sydney C. Grier. Illustrated. L. C. Page & Co., Boston. 5×7¾ in. 327 pages. $1.25.

Another novel by Mr. Grier in the field of Oriental romance. There are fine passages in the present volume, as, for instance, when the Baba Sahib is born in the sorely beleaguered fort and the Indian troops send word to the memsahib that for her protection their own and the enemy's corpses shall be piled high as the wall if need be. So, too, when the deputation from the regiment pay their respects to day-old Baba Sahib, presenting their tulwars and pledging faith in solemn state. The treachery, faithfulness, evil, grace, and superstition of Eastern character are portrayed in working out the plot, which hinges on a political blunder, the coquetry of an English girl, and the heroism of a "lady doctor."

Weather and Practical Methods of Forecasting it (The). By E. B. Dunn (Farmer Dunn). Illustrated. Dodd, Mead & Co., New York. 5×8 in. 356 pages. $1.60, net. (Postage, 18c.)

From personal and practical experience covering thirty years, "Farmer" Dunn lays down rules and methods of forecasting weather. He explains the construction of barometers, thermometers, and other instruments for determining atmospheric changes, supplies simple directions for their use, and shows how their prophecies may be read. The colors of the sky and other commonly accepted indicators receive due attention. The section on climate includes suggestions on the effect of altitude on tuberculosis and hay-fever, and of mountain and sea air on neuroses. Subjects are treated in a clear, simple, untechnical fashion, the author's evident aim being to put his information in such shape as will make it serviceable to farmers, sailors, merchants, physicians, and others who may be advantaged thereby.

Witchcraft and Second Sight in the Highlands and Islands of Scotland. By John Gregorson Campbell. The Macmillan Co., New York. 5×8 in. 314 pages. $2.

This contribution to folk-lore is important because it is at first hand. The literary dressing is nothing at all, and so the scientific value of the data remains unimpaired. And these data are numerous as well as curious. If the note-books of the late J. G. Campbell contain more such material as fills this volume, that material, in the interests of antropology, should be furnished for publication.

Young Man and Himself (The). By Rev. J. S. Kirtley, D.D., and Others. Illustrated. The Monarch Book Co., Chicago. 7×9½ in. 558 pages.

A book of wise counsel, with many incidents concerning men who have achieved honorable success.

Young Ship Builder (The). By Sophie Swett. Illustrated. The Penn Publishing Co., Philadelphia. 5×7½ in. 354 pages. 90c., net.

Many of our readers will remember the author as the writer of clever stories published in The Outlook. She always writes young folks' books that are sound, wholesome, and touched with fun.

Young Volcano Explorers (The). By Edward Stratemeyer. Illustrated. (Pan-American Series.) Lee & Shepard, Boston. 5×7½ in. 332 pages. $1, net.

In this tale the author carries his boys through a series of adventures similar to his "Lost on the Orinoco." This time their sightseeing is in the West Indies, Porto Rico, Jamaica, Cuba, San Juan, etc.; from these they ship to Martinique, St. Vincent, St. Pierre, and so forth, and the reader gets a vivid account of recent disastrous occurrences.

We have been requested to state that a few copies of the souvenir booklets relating to the Regatta Commemoration described in The Outlook in the issue of December 20 are for sale, and information concerning them may be had by writing to Dr. J. M. Whiton, The Outlook, New York City.

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